

**The Significance of Yom Teruah (Rosh Hashanah)**

By Rabbi Dr. Hillel ben David (Greg Killian)



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# I. Introduction

In this [study](study.html) I would like to examine the [festival](festival.html) that begins a [new](new.html) year. In the Torah, this feast is [known](daat.html) as Yom Teruah – יום תרוה, the Day of [Shofar](shofar.html) Sounding – the Feast of Trumpets. Most of us [know](daat.html) the feast as Rosh HaShanah - ראש השנה the [New](new.html) Year[[1]](#footnote-1). Surprisingly, this feast is never called Rosh HaShanah in the Torah.[[2]](#footnote-2)

Yom Teruah, *The Day of Blowing the* [*Shofar*](shofar.html)*,* occurs on the [first](one.html) day of the [seventh](seven.html) month, the month of [Tishri](feasts.html) on the Biblical [calendar](calendar.html), the month of [Tishri](feasts.html). Because it occurs on the [first](one.html) day of the month, it is by definition also [Rosh Chodesh](chodesh.html), a [new](new.html) [moon](chodesh.html).

Rosh HaShanah / Yom Teruah begins, this year, on the evening of September 16, 2012 ([Tishri](feasts.html) 1, 5773) and will end at sundown on September 18, 2012 ([Tishri](feasts.html) 2, 5773). This [festival](festival.html) always lasts for [forty](forty.html)-[nine](nine.html) hours.

Because all [new](new.html) moons are sanctified by the Sanhedrin (The Beit Din Gadol – The Great Court) on the basis of the testimony of [two](two.html) witnesses. [HaShem](hashem.html)[[3]](#footnote-3) and all His hosts, must literally wait, up to [twenty](twenty.html)-[four](four.html) hours, for men to sanctify the [new](new.html) [moon](chodesh.html) before He can come and judge us.

Since Yom Teruah can occur on the weekly [Shabbat](sabbath.html), it has a rather unique status among all of the [festivals](festivals.html). It is the only [festival](festival.html) on which all of the following sacrifices[[4]](#footnote-4) can be offered:

1. The daily offerings.

2. The [Shabbat](sabbath.html) offerings.

3. The [new](new.html) [moon](chodesh.html) offerings.

4. The [festival](festival.html) offerings.

This is truly a day to draw near to [HaShem](hashem.html)! Lets begin our [study](study.html) by seeing what the scriptures have to say about drawing near to [HaShem](hashem.html):

***Yeshayahu Isaiah) 55:1 - 56:8*** *"Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and* [*eat*](eating.html)*! Come, buy wine and milk without money and without cost. Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and* [*eat*](eating.html) *what is good, and your soul will delight in the richest of fare. Give ear and come to me; hear me, that your soul may live. I will make an everlasting* [*covenant*](covenant.html) *with you, my faithful love promised to David. See, I have made him a witness to the peoples, a leader and commander of the peoples. Surely you will summon* [*nations*](nations.html) *you* [*know*](daat.html) *not, and* [*nations*](nations.html) *that do not* [*know*](daat.html) *you will hasten to you, because of* [*HaShem*](hashem.html)*[[5]](#footnote-5) your God, the Holy* [*One*](one.html) *of Israel, for he has endowed you with splendor." Seek* [*HaShem*](hashem.html) *while he may be found; call on him while he is near. Let the* [*wicked*](wicked.html) *forsake his way and the evil man his thoughts. Let him turn to* [*HaShem*](hashem.html)*, and he will have mercy on him, and to our God, for he will freely pardon.*

When is [HaShem](hashem.html) near? Surely He is near during Yamim Noraim (the [Awesome](awesome.html) Days)! The Yamim Noraim are the [ten](ten.html) days from Yom Teruah to Yom HaKippurim (the day of [Atonement](kippur.html)).

On Yom Teruah it is the duty of [HaShem](hashem.html)'s people to recite:

***Tehillim (***[***Psalms***](psalms1.html)***) 118:24*** *This is the day* [*HaShem*](hashem.html) *has made; let us rejoice and be glad in it.*

Let us strive to draw near to [HaShem](hashem.html) even as His [Mashiach](mashiach.html) was near to Him:

***Yochanan (John) 10:30*** *I and [my] Father are* [*one*](one.html)*.*

The following is an excerpt from *Reflections & Introspections*, [Elul](elul.html) – Rosh Hashanah – [Yom Kippur](kippur.html) – Sukkos, TORAH [INSIGHTS](insights.html) OF HAGAON [HAGADOL](hagadol.html) RavMoshe Shapiro.

“The Sages state (Yalkut Shimoni chapter 782), “In each month of the summer months, the Holy Blessed [One](one.html) wished to give to Israel a [festival](festival.html). In [Nisan](feasts.html) He gave to them [Passover](passover.html), in [Iyar](feasts.html) He gave to them [Passover](passover.html) Minor,” which we call [*Pesach*](passover.html)[*Sheni*](sheni.html)*,* “and in [Sivan](feasts.html) He gave to them [Shavuot](shavuot.html). In [Tammuz](feasts.html), He had in mind to give to them a great [festival](festival.html), but they made the Golden Calf, and it cancelled [Tammuz](feasts.html), [Av](feasts.html), and [Elul](elul.html). [Tishri](feasts.html) came, and it recompensed them with Rosh Hashanah, [Yom Kippur](kippur.html), and [Succoth](succoth.html). The Holy Blessed [One](one.html) said of it, “Shall it recompense others and not take its own? Give it its day: “On the [eighth](eight.html) day, it shall be Atzeret for you” (Bamidbar 29:35).”

“The implication is that the great [festival](festival.html) of the Seventeenth of [Tammuz](feasts.html) was to be Rosh Hashanah, but due to what occurred, it became the fast of the Seventeenth of [Tammuz](feasts.html). The great [festival](festival.html) of the [Ninth](nine.html) of [Av](feasts.html) was to be [Yom Kippur](kippur.html), but again, due to what occurred, it became the bitter and evil day of destruction. At the beginning of [Elul](elul.html) was to be the [Festival](festival.html) of [Succoth](succoth.html), and it would conclude the [festivals](festivals.html) of summer. The [festival](festival.html) of [Tishri](feasts.html) itself was to be what we currently call [Shemini Atzeret](shemini.html); this [festival](festival.html) belongs to [Tishri](feasts.html) inherently.”

“In fact, [Shemini Atzeret](shemini.html), the Atzeres of [Succoth](succoth.html) was to arrive just as [Shavuot](shavuot.html), the Atzeret of [Passover](passover.html). There, we count [forty](forty.html)-[nine](nine.html) days from the day after the [first](one.html) of [Passover](passover.html), and the fiftieth day is [Shavuot](shavuot.html). Here, we were to count [forty](forty.html)-[nine](nine.html) days from the day after the [first](one.html) of [Succoth](succoth.html), meaning from the second day of [Elul](elul.html). This ends on [Hoshana Rabba](hoshana.html)h, and the fiftieth day is [Shemini Atzeret](shemini.html).”

“The sages ask this in actuality.[[6]](#footnote-6) Why do we not have the same custom regarding the Atzeret of [Succoth](succoth.html) as we have regarding the Atzeret of [Passover](passover.html)? Why do we not count fifty days from [Succoth](succoth.html) and then celebrate the Atzeret of [Succoth](succoth.html)?”

“They answer that the Creator did not wish to overburden the [Jewish](gen-jew.html) People to come to [Jerusalem](city.html) for the pilgrimage during the rainy season. Fifty days from the current date of [Succoth](succoth.html) would occur in the middle of the winter, and it is not conducive for [travel](mashal.html).”

“Clearly, it is befitting for there to be a counting of [forty](forty.html)-[nine](nine.html) days and then to celebrate the Atzeret of [Succoth](succoth.html). Thus, if [Succoth](succoth.html) were in [Elul](elul.html) that is how it would be.”

# II. Yom Teruah Scriptures:

The Torah’s [teaching](teacher.html) on this feast is very brief, consisting of only [two](two.html) passages:

***Vayikra (Leviticus) 23:23-25***[*HaShem*](hashem.html) *said to Moses, "Say to the Israelites: 'On the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month you are to have a day of rest, a* [*sacred assembly*](rehearse.html) *commemorated with* [*shofar*](shofar.html) *blasts. Do no regular work, but present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*.*

***Bamidbar (***[***Numbers***](nchart.html)***) 29:1*** *"'On the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month hold a* [*sacred assembly*](rehearse.html) *and do no regular work. It is a day for you to sound the shofarot.*

Chazal, our sages, [teach](teacher.html) us that we are NOT to sound the [shofar](shofar.html) *on* [*Shabbat*](sabbath.html) in accordance with the above passage from Vayikra (Leviticus). This pasuk indicates that the [shofar](shofar.html) in *not sounded* but *commemorated*. This is in accordance with the understanding that we do do not carry, even a [shofar](shofar.html), from a private domain to a public domain on [Shabbat](sabbath.html). The reason we do not carry is because carrying from a private to a public domain was [one](one.html) of the labors required to build the [Mishkan](mikdash.html) ([Tabernacle](mikdash.html)). The [Talmud](orallaw.html) also speaks of this issue of carrying a [shofar](shofar.html) on [Shabbat](sabbath.html):

***Rosh hashana 29b*** *mishnah. If the festive day of* [*new*](new.html) *year fell on a* [*shabbat*](sabbath.html)*, they used to blow the* [*shofar*](shofar.html) *in the* [*temple*](temple.html) *but not in the country: after the destruction of the* [*temple*](temple.html)*, Rabban Johanan ben Zaccai ordained that it should be blown [on* [*shabbat*](sabbath.html)*] in every place where there was a beth din. R. Eliezer said: Rabban Johanan ben Zaccai laid down this rule for Jabneh only. They said to him: it applies equally to Jabneh and to any place where there is a beth din.* [*Jerusalem*](city.html) *had this further superiority over Jabneh, that in every* [*city*](city.html) *from which it could be seen or heard and which was near and from which it was accessible they used to blow [on* [*Shabbat*](sabbath.html)*], whereas in Jabneh they used to blow in the beth din only.*

[*GEMARA*](orallaw.html)*. Whence [in the Scripture] is this rule derived? — R. Levi b. Lahma said:* [*One*](one.html) *verse says, a solemn rest, a memorial of blast of horns, while another verse says,it is a day of blowing the* [*horn*](shofar.html) *unto you! [Yet] there is no contradiction, as* [*one*](one.html) *refers to a* [*festival*](festival.html) *which falls on* [*Shabbat*](sabbath.html) *and the other to a* [*festival*](festival.html) *which falls on a weekday. Raba said: If the prohibition [on* [*Shabbat*](sabbath.html)*] is from the Written* [*Law*](law.html)*, how comes the* [*shofar*](shofar.html) *to be blown in the* [*Temple*](temple.html)*? And besides, [the blowing] is no work that a text should be needed to except it. For it was* [*taught*](teacher.html) *in the school of Samuel: [When it says], Ye shall do no servile work [on* [*New*](new.html) *Year], this excludes the blowing of the* [*shofar*](shofar.html) *and the taking of bread from the oven, these being kinds of skill and not work! — No, said Raba. According to the Written* [*Law*](law.html) *it is allowed, and it is the Rabbis who prohibited it as a precaution; as stated by Rabbah; for Rabbah said, All are under obligation to blow the* [*shofar*](shofar.html) *but not all are skilled in the blowing of the* [*shofar*](shofar.html)*. [Hence] there is a danger that perhaps* [*one*](one.html) *will take it in his* [*hand*](fourteen.html) *[on* [*Shabbat*](sabbath.html)*] and go to an expert to learn and carry it* [*four*](four.html) *cubits in public domain. The same reason applies to the lulab and the same reason to the Megillah.*

***Shabbath 35b*** *The School of R. Ishmael* [*taught*](teacher.html)*:* [*Six*](six.html) *blasts were blown on the eve of the* [*Shabbat*](sabbath.html)*. When the* [*first*](one.html) *was begun, those who stood in the fields ceased to hoe, plough, or do any work in the fields, and those who were near [to town] were not permitted to enter [it] until the more distant ones arrived, so that they should all enter simultaneously. But the shops were still open and the shutters were lying. When the second blast began, the shutters were removed and the shops closed. Yet hot [water] and pots still stood on the range. When the* [*third*](three.html) *blast was begun, what was to be removed was removed, and what was to be stored away was stored away, and the lamp was lit. Then there was an interval for as long as it takes to bake a small fish or to place a loaf in the oven; then a teki'ah, teru'ah and a teki'ah were sounded, and* [*one*](one.html) *commenced the* [*Shabbat*](sabbath.html)*. R. Jose b. R. Hanina said: I have heard that if* [*one*](one.html) *comes to light after the* [*six*](six.html) *blasts he may do so, since the Sages gave the hazzan of the* [*community*](community.html)[*time*](time.html) *to carry his* [*shofar*](shofar.html) *home. Said they to him, If so, your rule depends on [variable] standards. Rather the hazzan of the* [*community*](community.html) *had a hidden place on the top of his roof, where he placed his* [*shofar*](shofar.html)*, because neither a* [*shofar*](shofar.html) *nor a trumpet may be handled [on the* [*Shabbat*](sabbath.html)*]. But it was* [*taught*](teacher.html)*: A* [*shofar*](shofar.html) *may be handled, but not a trumpet? -Said R.* [*Joseph*](joseph.html)*: There is no difficulty: The* [*one*](one.html) *refers to an individual[‘s]; the other to a* [*community*](community.html)*[‘s].*

Since Yom Teruah lasts for [forty](forty.html)-[nine](nine.html) hours and spans [two](two.html) days, even when [one](one.html) day is [Shabbat](sabbath.html), the other will be a weekday. This means that on Yom Teruah the shafar is ALWAYS sounded during the [forty](forty.html)-[nine](nine.html) hours of this feast!

# III. [Calendar](calendar.html) Arrangement:

The following excerpt is from the [Jewish](gen-jew.html) Encyclopedia:

"Originally, the [New](new.html) [Moon](chodesh.html) was not fixed by astronomical calculations, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the [moon](chodesh.html). On the 30th of each month, the members of the High Court[[7]](#footnote-7) assembled in a courtyard in [Jerusalem](city.html), named Beit Ya'azek, where they waited to receive the testimony of [two](two.html) reliable witnesses; they then sanctified the [New](new.html) [Moon](chodesh.html). If the [moon](chodesh.html)'s crescent was not seen on the 30th day, the [New](new.html) [Moon](chodesh.html) was automatically celebrated on the next day."

According to the [Talmud](orallaw.html) the witnesses were entertained lavishly to induce witnesses to come forward. They were then tested to ascertain that they were true witnesses:

***Rosh hashana 23b****: mishnah. There was a large court in* [*jerusalem*](city.html) *called Beth Ya'azek. There all the witnesses used to assemble and the beth din used to examine them. They used to entertain them lavishly there[[8]](#footnote-8) so that they should have an inducement[[9]](#footnote-9) to come. Originally they used not to leave the place the whole day,[[10]](#footnote-10) but Rabban Gamaliel the elder introduced a rule that they could go* [*two*](two.html) *thousand cubits from it in any direction. These were not the only ones [to whom this concession was made]. A midwife who has come [from a distance] to help in childbirth or* [*one*](one.html) *who comes to rescue from a* [*fire*](fire.html) *or from bandits or from a river in flood or from a building that has fallen in — all these are on the same footing as the residents of the town, and may go* [*two*](two.html) *thousand cubits [on* [*shabbat*](sabbath.html)*] in any direction.*

[*GEMARA*](orallaw.html)*. The question was raised: Do we read here Beth Ya'azek or Beth Ya'zek? Do we read Beth Ya'azek, regarding the* [*name*](name.html) *as an elegantia[[11]](#footnote-11) based on the Scriptural expressions, And he ringed it round and cleared it of stones?[[12]](#footnote-12) Or do we read Beth Ya'zek, taking the* [*name*](name.html) *to connote constraint,[[13]](#footnote-13) as it is written, being bound in chains?[[14]](#footnote-14) — Abaye said: Come and hear [a proof that it is the former]: THEY USED TO ENTERTAIN THEM LAVISHLY THERE SO THAT THEY SHOULD HAVE AN INDUCEMENT TO COME. [This is not conclusive], as perhaps they treated them in both ways.[[15]](#footnote-15)*

*Mishnah. How do they test the witnesses? The pair who arrive* [*first*](one.html) *are tested* [*first*](one.html)*. The senior of them is brought in and they say to him, tell us how you saw the* [*moon*](chodesh.html) *— in front of the* [*sun*](hachama.html) *or behind the* [*sun*](hachama.html)*?[[16]](#footnote-16) to the north of it or the south? How big was it, and in which direction was it inclined?[[17]](#footnote-17) and how broad was it? If he says [he saw it] in front of the* [*sun*](hachama.html)*, his evidence is rejected.[[18]](#footnote-18) after that they would bring in the second and test him. If their accounts tallied, their evidence was accepted, and the other pairs were only questioned briefly,[[19]](#footnote-19) not because they were required at all, but so that they should not be disappointed, [and] so that they should not be dissuaded from* [*coming*](coming.html)*.[[20]](#footnote-20)*

[*GEMARA*](orallaw.html)*. ‘IN FRONT OF THE* [*SUN*](hachama.html)*’ is surely the same as ‘TO THE NORTH OF IT’, and ‘BEHIND THE* [*SUN*](hachama.html)*’ is surely the same as TO THE SOUTH OF IT’?[[21]](#footnote-21) — Abaye said: [It means], whether the concavity of the* [*moon*](chodesh.html) *is in front of the* [*sun*](hachama.html) *or behind the* [*sun*](hachama.html)*.[[22]](#footnote-22) If he says, in front of the* [*sun*](hachama.html)*, his evidence is rejected, since R. Johanan has said: What is meant by the verse, Dominion and* [*fear*](fear.html) *are with him, He maketh peace in his high places?[[23]](#footnote-23) Never did the* [*sun*](hachama.html) *behold the concavity of the* [*new*](new.html)[*moon*](chodesh.html) *nor the concavity of the rainbow. It never sees the concavity of the* [*moon*](chodesh.html)*, so that she should not feel humiliated.[[24]](#footnote-24) It never sees the concavity of the rainbow so that the worshippers of the* [*sun*](hachama.html) *should not say, He is shooting arrows [at those who do not worship him].[[25]](#footnote-25)*

\* \* \*

Originally, Yom Teruah was to occur on the seventeenth of [Tammuz](feasts.html) and [Yom Kippur](kippur.html)im on the [ninth](nine.html) of [Av](feasts.html), as the sages assert.[[26]](#footnote-26) Yom Teruah is the day of man’s [creation](bara.html), as we say in the [prayers](prayer.html) of Yom Teruah, “This day is the beginning of Your works, the remembrance of the [First](one.html) Day,” and the seventeenth of [Tammuz](feasts.html) was to be the true day of man’s [creation](bara.html). The Creator had formed man to live eternally in the [Garden of Eden](eden.html), but man sinned. On the seventeenth of [Tammuz](feasts.html), the [Jewish](gen-jew.html) People were to receive the [First](one.html) Tablets.[[27]](#footnote-27)

\* \* \*

Yom Teruah is always celebrated for [two](two.html) days, even in Israel. These [two](two.html) days are celebrated as though it is just [one](one.html) long day of [forty](forty.html)-[nine](nine.html) hours.[[28]](#footnote-28)

These days of Yom Teruah are called “yoma arichta” ([one](one.html) long day) to indicate that the sanctity of both is not a doubtful sanctity, but a definite [one](one.html). See also KNOWDAY.

The reason that we celebrate for [two](two.html) days is because if we waited to start our celebration until after the [new](new.html) [moon](chodesh.html) had been sanctified, we would have missed half the celebration because the [new](new.html) [moon](chodesh.html) can only be sanctified during daylight hours. The [new](new.html) [moon](chodesh.html) is also very difficult to see on the [first](one.html) day because it can be seen only about sunset, close to the [sun](hachama.html), when the [sun](hachama.html) is [traveling](mashal.html) north. So, looking for a very slim faint crescent [moon](chodesh.html), which is very close to the [sun](hachama.html), is a very difficult thing to do.

This [two](two.html) day celebration makes me think of:

***Matityahu (Matthew) 24:29-39*** *"Immediately after the distress of those days 'the* [*sun*](hachama.html) *will be darkened, and the* [*moon*](chodesh.html) *will not give its light; the* [*stars*](mazaroth.html) *will fall from the sky, and the heavenly* [*bodies*](body.html) *will be shaken.' "At that* [*time*](time.html) *the* [*sign*](signs.html) *of the Son of Man will appear in the sky, and all the* [*nations*](nations.html) *of the earth will* [*mourn*](mourning.html)*. They will see the Son of Man* [*coming*](coming.html) *on the clouds of the sky, with power and great glory. And he will send his* [*angels*](angels.html) *with a loud* [*shofar*](shofar.html) *call, and they will* [*gather*](gather.html) *his elect from the* [*four*](four.html) *winds, from* [*one*](one.html) *end of the* [*heavens*](heaven.html) *to the other. "Now learn this lesson from the* [*fig*](bethphag.html) *tree: As soon as its twigs get tender and its leaves come out, you* [*know*](daat.html) *that summer is near. Even so, when you see all these things, you* [*know*](daat.html) *that it is near, right at the door. I tell you the truth, this* [*generation*](toldot.html) *will certainly not pass away until all these things have happened.* [*Heaven*](heaven.html) *and earth will pass away, but my words will never pass away. " No* [*one*](one.html) *knows about that day or hour, not even the* [*angels*](angels.html) *in* [*heaven*](heaven.html)*, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the* [*coming*](coming.html) *of the Son of Man. For in the days before the flood, people were* [*eating*](eating.html) *and drinking, marrying and giving in* [*marriage*](mashal.html)*, up to the day Noah entered the* [*ark*](ark.html)*; And they* [*knew*](daat.html) *nothing about what would happen until the flood came and took them all away. That is how it will be at the* [*coming*](coming.html) *of the Son of Man.*

***Matityahu (Matthew) 25:13*** *"Therefore keep watch, because you do not* [*know*](daat.html) *the day or the hour.*

***Marqos (Mark) 13:28-37*** *"Now learn this lesson from the* [*fig*](bethphag.html) *tree: As soon as its twigs get tender and its leaves come out, you* [*know*](daat.html) *that summer is near. Even so, when you see these things happening, you* [*know*](daat.html) *that it is near, right at the door. I tell you the truth, this* [*generation*](toldot.html) *will certainly not pass away until all these things have happened.* [*Heaven*](heaven.html) *and earth will pass away, but my words will never pass away. "No* [*one*](one.html) *knows about that day or hour, not even the* [*angels*](angels.html) *in* [*heaven*](heaven.html)*, nor the Son, but only the Father. Be on guard! Be alert! You do not* [*know*](daat.html) *when that* [*time*](time.html) *will come. It's like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the* [*one*](one.html) *at the door to keep watch. "Therefore keep watch because you do not* [*know*](daat.html) *when the owner of the house will come back--whether in the evening, or at midnight, or when the rooster crows, or at dawn. If he comes suddenly, do not let him find you* [*sleeping*](mashal.html)*. What I say to you, I say to everyone: 'Watch!'"*

***Revelation 16:15*** *"Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed."*

***I Thessalonians 5:1-11*** *Now, brothers, about times and dates we do not need to write to you, For you* [*know*](daat.html) *very well that the* [*day of the Lord*](day.html) *will come like a thief in the night. While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers, are not in darkness so that this day should surprise you like a thief. You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are* [*asleep*](mashal.html)*, but let us be alert and self-controlled. For those who* [*sleep*](mashal.html)*,* [*sleep*](mashal.html) *at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of* [*salvation*](salvation.html) *as a helmet. For God did not appoint us to suffer wrath but to receive* [*salvation*](salvation.html) *through our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. He died for us so that, whether we are awake or* [*asleep*](mashal.html)*, we may live together with him. Therefore encourage* [*one*](one.html) *another and build each other up, just as in fact you are doing.*

The [command](cmds613.html) seems to be that we [know](daat.html) the season, but not the day or the hour. Yom Teruah is the ONLY [moed](settimes.html) ( [appointment](appointm.html)) that we do not [know](daat.html) the day or the hour in which to keep it. Therefore, we have to be on the alert and watch for it. The Rabbinic suggestion that we not [sleep](mashal.html) on Yom Teruah seems to be justified from these verses. According to the [Mishna](orallaw.html), [Rosh Chodesh](chodesh.html) must be announced during daylight hours.[[29]](#footnote-29)

[Abraham](avraham.html), in the Book of Jubilees, also stayed awake and watched:

**Jubilees, Chapter 12:15**... And [Terah](stages.html) went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and [Abram](avraham.html) dwelt with 16 [Terah](stages.html) his father in Haran [two](two.html) weeks of years. And in the [sixth](six.html) week, in the [fifth](five.html) year thereof, [1951 A.M.] [Abram](avraham.html) sat up throughout the night on the [new](new.html) [moon](chodesh.html) of the [seventh](seven.html) month to observe the [stars](mazaroth.html) from the evening to the morning, in order to see what would be the character of the year with regard to the [rains](rains.html), and he was alone as he sat and observed. And a word came into his [heart](body.html) and he said: All the [signs](signs.html) of the [stars](mazaroth.html), and the [signs](signs.html) of the [moon](chodesh.html) and of the [sun](hachama.html) are all in the [hand](fourteen.html) of the Lord. Why do I search (them) out?

**Statistics:**

Rosh HaShanah cannot, in our fixed [calendar](calendar.html), fall on a Sunday, Wednesday, or Friday. That leaves [four](four.html) days of the week that Rosh HaShana can fall. They are (with their frequency of occurence): Monday (27.4%), Tuesday (11.5%), Thursday (32.1%), and [Shabbat](sabbath.html) (28.9%). Notice that The frequencies of Monday, Thursday,and [Shabbat](sabbath.html) are roughly similar. Tuesday's frequency, on the other [hand](fourteen.html), is less than half that of any of the other days.

**Announcing the** [**New**](new.html)[**Moon**](chodesh.html)

Normally an announcement is made, in the [synagogue](synagog.html), on the [Shabbat](sabbath.html) preceding the [new](new.html) [moon](chodesh.html). This announcement tells us the precise [time](time.html) of the [new](new.html) [moon](chodesh.html) and the [name](name.html) of the [new](new.html) month.

However, we do **not** make this announcement on the last [Shabbat](sabbath.html) of [Elul](elul.html), to announce the [new](new.html) [moon](chodesh.html) of [Tishri](feasts.html). The Baal Shem Tov gave the following reason as to why we do not make this announcement for the [new](new.html) month on the [Shabbat](sabbath.html) preceding the beginning of the month of [Tishri](feasts.html), as we do on the Shabbatot that precede all other [new](new.html) months:

"The [seventh](seven.html) month [of the [festival](festival.html) [calendar](calendar.html)], which is the [first](one.html) month of the months of the year [of the [calendar](calendar.html), i.e., the month of [Tishri](feasts.html)], is blessed by [HaShem](hashem.html) Himself on [Shabbat](sabbath.html) Mevarchim, which is the last [Shabbat](sabbath.html) of the month of [Elul](elul.html). Thus empowered, the [Jewish](gen-jew.html) people bless the [other] months, [eleven](eleven.html) times in the year."[[30]](#footnote-30)

The Baal Shem Tov then went on to explain what [HaShem](hashem.html)'s blessing entails:

"Scripture states [in the beginning of the Torah portion of Nitzavim[[31]](#footnote-31), 'You are all [standing](mashal.html) today....' 'Today' refers to Rosh HaShanah, which is the day of judgment.... You (the [Jewish](gen-jew.html) people) stand fast and upright on this day; i.e., you are judged favorably. On the [Shabbat](sabbath.html) preceding Rosh HaShanah, which is the last [Shabbat](sabbath.html) of the month of [Elul](elul.html), we read the [annual](annual.html) portion of 'You are all [standing](mashal.html) today....' This is [HaShem](hashem.html)'s blessing on the [Shabbat](sabbath.html) when we bless the '[seventh](seven.html) month,' [a month] that is satiated and satiates all [Jews](gen-jew.html) with abundant goodness the year round."

We understand from the above that although the month of [Tishri](feasts.html) is blessed by [HaShem](hashem.html) Himself, nevertheless even this blessing is drawn down by the [Jewish](gen-jew.html) people through their reading of the Torah on the preceding [Shabbat](sabbath.html).

The only difference between this and other months is that in the case of the other months the blessing itself comes from the [Jewish](gen-jew.html) people, while the blessing for [Tishri](feasts.html) is recited by [HaShem](hashem.html) Himself, though in order for it to be drawn down below, the

[Jewish](gen-jew.html) people must read the portion of Nitzavim.

\* \* \*

[Rosh Chodesh](chodesh.html) literally means "beginning renewal" and idiomatically means the "beginning of the month" or "[new](new.html) [moon](chodesh.html)". Strong’s definition is:

7218 ro'sh, roshe; from an unused root appar. mean. to shake; the [head](body.html) (as most easily shaken), whether lit. or [fig](bethphag.html). (in many applications, of place, [time](time.html), rank, etc.):-band, beginning, captain, chapiter, chief (-est place, man, things), company, end, X every [man], excellent, [first](one.html), forefront, ([be-]) [head](body.html), height, (on) high (-est part, [[priest](priests.html)]), X lead, X poor, principal, ruler, sum, top.bands beginning beginnings beheaded captain captains chapiters chief chiefest companies company ends every excellent [first](one.html) forefront [head](body.html) heads height high highest lead principal rulers sum top tops

2320 chodesh, kho'-desh; from 2318; the [new](new.html) [moon](chodesh.html); by impl. a month:-month (-ly), [new](new.html) [moon](chodesh.html).

---------------- Dictionary Trace --------------

2318 chadash, khaw-dash'; a prim. root; to be [new](new.html); caus. to rebuild:-renew, repair.

In the school of Rabbi Ishmael it was [taught](teacher.html): Had Israel [merited](merit.html) no other privilege than greeting the presence of their heavenly Father once a month [by reciting the benediction over the [new](new.html) [moon](chodesh.html)], they would be contented! Abbaye said: Therefore [since it is a greeting of [HaShem](hashem.html)'s presence], we must recite it [standing](mashal.html).[[32]](#footnote-32)

Since the end of the Sanhedrin, the Beit Din Gadole, we no longer sanctify the [new](new.html) [moon](chodesh.html) as we used to. When the Beit Din Gadole is restored, we will return to the old way of sanctifying the [new](new.html) [moon](chodesh.html). Now, we say the following blessing on the [third](three.html) through the [seventh](seven.html) day of the month, preferably on the [Shabbat](sabbath.html):

Kiddush Lavanah (The Blessing Over the [New](new.html) [Moon](chodesh.html)):

*Blessed are You,* [*HaShem*](hashem.html) *our God, King of the universe whose word created the* [*heavens*](heaven.html)*, whose breath created all that they contain. Statutes and seasons He set for them, that they should not deviate from their assigned task. Happily, gladly they do the will of their Creator, whose work is dependable. To the* [*moon*](chodesh.html) *He* [*spoke*](mashal.html)*: renew yourself, crown of glory for those who were borne in the* [*womb*](thebirth.html)*, who also are destined to be renewed and to extol their Creator for His glorious sovereignty. Blessed are You,* [*HaShem*](hashem.html) *who renews the months.*

*David, King of Israel, lives and endures.*

For more [insight](insights.html) into the Torah [calendar](calendar.html), see the author’s [study](study.html) on [CALENDAR](calendar.html).

# IV. [Rosh Chodesh](chodesh.html) background

Now, lets look at some background to help us understand the [new](new.html) [moon](chodesh.html):

The renewal of the [moon](chodesh.html) represents good tidings. It represents the renewal of man; renewal of the individual and of the [community](community.html), "*For they are destined to renew themselves like her*", the renewal of the kingship of Israel and of the Kingship of [heaven](heaven.html), which is the crux of Rosh HaShanah.

Judah and Tamar had twins: Zerach and Peretz. Zerach (shining) was so called on account of the [sun](hachama.html) which always shines, and Peretz (breach) on account of the [moon](chodesh.html) which is sometimes breached [i.e. its light is sometimes hidden (at the end of the month) and sometimes completely intact.] But Peretz [symbolizing the [moon](chodesh.html)] was the [first](one.html) born, although the [sun](hachama.html) is greater than the [moon](chodesh.html)? [i.e. why should the firstborn be symbolized by the smaller orb?]. In a sense Zerach, who stuck out his [hand](fourteen.html) [first](one.html), was to be the firstborn; but Peretz, the ancestor of the House of David, was given the Divine privilege of actually being the [first](one.html) born. The Davidic dynasty is likened to the [moon](chodesh.html) because it underwent various [stages](stages.html) of ascendancy and descendancy.

Since the Davidic dynasty evolved from Peretz who was likened to the [moon](chodesh.html), Chazal[[33]](#footnote-33), when wishing to inform the [Jews](gen-jew.html) in other countries that the [New](new.html) [Moon](chodesh.html) had appeared and been sanctified, would use the message 'David King of Israel lives and exists'[[34]](#footnote-34)

The Hakhamim (Rabbis) [taught](teacher.html) that the heavenly court does not assemble for judgment until the court on earth has sanctified the month. [HaShem](hashem.html) waits for men![[35]](#footnote-35)

Yom Teruah falls on the [first](one.html) day of the [seventh](seven.html) month. By arrangement of the [calendar](calendar.html) it cannot fall on Sunday, Wednesday, or Friday. This is to prevent Yom HaKippurim from falling on the [first](one.html) or the [sixth](six.html) day.

The [first](one.html) day begins a period of penitence lasting for [ten](ten.html) days, ending with Yom HaKippurim (Day of the Atonements). Yom Teruah is the only [festival](festival.html) which has an uncertain beginning, since the [first](one.html) day of the month, [Rosh Chodesh](chodesh.html), depends on sighting the [new](new.html) [moon](chodesh.html) by [two](two.html) witnesses. For this reason, even in Israel this [festival](festival.html) is celebrated for [two](two.html) days.

Notice that even Ezra observed [two](two.html) days:

***Nehemiah 8:2-3*** *So on the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month Ezra the* [*priest*](priests.html) *brought the* [*Law*](law.html) *before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the* [*Law*](law.html)*.*

***Nehemiah 8:13*** *On the second day of the month, the heads of all the families, along with the* [*priests*](priests.html) *and the Levites,* [*gathered*](gather.html) *around Ezra the scribe to give attention to the words of the* [*Law*](law.html)*.*

Both days of Yom Teruah are considered as [one](one.html) long day possessing equal sanctity.[[36]](#footnote-36)

Just as judgment is executed by day, so also must the sanctification of the month take place by day. All legal judgments are announced by day.

\* \* \*

The [name](name.html) of the [seventh](seven.html) month is "[Tishri](feasts.html)". This [name](name.html) has [two](two.html) possible meanings:

1. To loosen, to untie, or to dissolve. Thus the theme of Yom Teruah - "Dissolve and pardon our iniquities".

2. "You shall begin" from:

***Devarim (Deuteronomy) 16:9*** *Count off* [*seven*](seven.html) *weeks from the* [*time*](time.html) *you begin to put the sickle to the* [*standing*](mashal.html) *grain.*

The names of the months are all [Babylonian](bavel.html). Chazal have ruled that the names remain [Babylonian](bavel.html), even though idolatrous, because of what Jeremiah said in:

***Yiremyahu (Jeremiah) 16:14-15*** *"However, the days are* [*coming*](coming.html)*," declares* [*HaShem*](hashem.html)*, "when men will no longer say, 'As surely as* [*HaShem*](hashem.html) *lives, who brought the Israelites up* [*out of Egypt*](thebirth.html)*,' But they will say, 'As surely as* [*HaShem*](hashem.html) *lives, who brought the Israelites up out of the land of the north and out of all the countries where he had banished them.' For I will restore them to the land I gave their forefathers.*

Chazal have ruled that we should return to biblical, that is numbered, names when ALL Israel is restored to the land. In the mean [time](time.html), the names of the months are a reminder. The Sages have also stated that there is deep meaning to these [Babylonian](bavel.html) names that [speak](mashal.html) to [HaShem](hashem.html)'s people today.

The Yom Teruah is a "[moed](settimes.html)", an [appointment](appointm.html), with [HaShem](hashem.html), like an [appointment](appointm.html) with a doctor, it involves meeting at a particular place for a specific purpose.

***Vayikra (Leviticus) 23:1-2***[*HaShem*](hashem.html) *said to Moses, "*[*Speak*](mashal.html) *to the Israelites and say to them: 'These are my* [*appointed*](settimes.html)[*feasts*](feasts.html) *(*[*moed*](settimes.html)*), the* [*appointed*](settimes.html)[*feasts*](feasts.html) *(*[*moed*](settimes.html)*) of* [*HaShem*](hashem.html)*, which you are to proclaim as sacred assemblies (mikra)...*

This feast is also a [rehearsal](rehearse.html) meeting, a "mikra". Like any [rehearsal](rehearse.html), this involves particular costumes, words, and props:

***Vayikra (Leviticus) 23:23-25***[*HaShem*](hashem.html) *said to Moses, "Say to the Israelites: 'On the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month you are to have a day of rest, a* [*sacred assembly*](rehearse.html) *(mikra) commemorated with* [*shofar*](shofar.html) *blasts. Do no regular work, but present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*.'"*

The clothing, the [prayers](prayer.html), and the props (the [shofar](shofar.html)) are all spelled out in the oral [law](law.html). The way we celebrate is nearly always spelled out in the [oral Torah](orallaw.html) rather than in the written Torah. Those who eschew the [oral Torah](orallaw.html) have never tried to fulfill the written Torah's [commands](cmds613.html).

# V. Names

**Rosh Hashanah** - Which means the beginning or "[head](body.html)" of the year. Most [Jews](gen-jew.html) use this [name](name.html) to refer to this feast ([moed](settimes.html)). This [name](name.html) is mentioned only once in the scriptures in:

***Yehezekel (Ezekiel) 40:1*** *In the* [*twenty*](twenty.html)*-*[*fifth*](five.html) *year of our* [*exile*](galuyot.html)*, at the beginning of the year, on the tenth of the month, in the* [*fourteenth*](fourteen.html) *year after the fall of the* [*city*](city.html)*--on that very day the* [*hand*](fourteen.html) *of* [*HaShem*](hashem.html) *was upon me and he took me there.*

Chazal recognize that this is not referring to Yom Teruah, but to Yom HaKippurim in a [Jubilee](yovel.html) year.

**Yom Teruah:** Which means a day of blowing (the [shofar](shofar.html)) or breathing. This [name](name.html) is found in:

***Bamidbar (***[***Numbers***](nchart.html)***) 29:1*** *"'On the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month hold a* [*sacred assembly*](rehearse.html) *and do no regular work. It is a day for you to sound the shofarot.*

and

***Vayikra (Leviticus) 23:24*** *"Say to the Israelites: 'On the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month you are to have a day of rest, a* [*sacred assembly*](rehearse.html) *commemorated with* [*shofar*](shofar.html) *blasts.*

Teruah in [Hebrew](hebrew.html) means not only a certain unique sound. It also connotes "to break", as the prophet says:

***Yeshayahu (Isaiah) 24:19*** *The earth is utterly broken down, the earth is* [*clean*](purity.html) *dissolved, the earth is moved exceedingly.*

After the earth quaked, something broke to pieces. Teruah is associated with breakage and damage, for example we find the people of Sodom threatened to do damage to Lot for not turning over his guests to them.

**Yom Ha-Zekaron:** Which means a day of memorial or remembrance. This is derived from the verse:

***Vayikra (Leviticus) 23:24***[*Speak*](mashal.html) *unto the children of Israel, saying, In the* [*seventh*](seven.html) *month, in the* [*first*](one.html) *day of the month, shall ye have a* [*sabbath*](sabbath.html)*, a memorial of blowing of trumpets, an holy convocation.*

**Rosh HaShanah:** This is the common [name](name.html) used by most [Jews](gen-jew.html).

On what basis do the Sages identify this day as the Day of Judgment (Yom HaDin)? Why do the Sages call this day 'Rosh HaShana' while the Torah makes no mention of this term?

Apparently we have only [one](one.html) source to guide us in understanding the biblical significance of the 'Yom teruah', the 'Parshat HaHatzotzrot', the portion dealing with the shofarot. For our purposes the last [two](two.html) pesukim of this parsha are of particular note: “And if you go to war in your land against the enemy that oppresses you, then you shall blow an alarm with the shofarot ("veharei'otem b'hatzotzrot"); and you shall be remembered ("veniz'kartem") before [HaShem](hashem.html) your God, and you shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, you shall blow with the shofarot ("ut'ka'tem b'hatzotzrot") over your [burnt offering](korbanot)s, and over the sacrifices of your peace offerings; that they may be to you for a remembrance ("l'zikaron") before your God - I am [HaShem](hashem.html).

**Yom Hakeseh** (The Day of Concealment) - The sages say that the verse:

***Tehillim (***[***Psalms***](psalms1.html)***) 81:3*** *Sound the ram's* [*horn*](shofar.html) *at the* [*New*](new.html)[*Moon*](chodesh.html)*, and when the* [*moon*](chodesh.html) *is full, on the day of our Feast;*

Should be translated:

***Tehillim (***[***Psalms***](psalms1.html)***) 81:3*** *Blow the* [*shofar*](shofar.html) *at the* [*new*](new.html)[*moon*](chodesh.html)*, at the covered* [*time*](time.html) *for our feast day.*

Which is the feast on which the [moon](chodesh.html) is *covered over*? You must say that this is Yom Teruah[[37]](#footnote-37); and it is written in this [connection](connection.html):

***Tehillim (***[***Psalms***](psalms1.html)***) 81:4*** *This is a decree for Israel, an ordinance of the God of* [*Jacob*](israelja.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 81:1-16*** *{For the director of music. According to <gittith.> Of Asaph.} Sing for joy to God our strength; shout aloud to the God of* [*Jacob*](israelja.html)*! Begin the music, strike the tambourine, play the melodious harp and lyre. Sound the ram's* [*horn*](shofar.html) *at the* [*New*](new.html)[*Moon*](chodesh.html)*, and when the* [*moon*](chodesh.html) *is covered, on the day of our Feast; This is a decree for Israel, an ordinance of the God of* [*Jacob*](israelja.html)*. He established it as a statute for* [*Joseph*](joseph.html) *when he went out against Egypt, where we heard a language we did not understand. He says, "I removed the burden from their* [*shoulders*](body.html)*; their* [*hands*](fourteen.html) *were set free from the basket. In your distress you called and I rescued you, I answered you out of a thundercloud; I tested you at the waters of Meribah. <Selah> "Hear, O my people, and I will warn you--if you would but listen to me, O Israel! You shall have no foreign god among you; you shall not bow down to an* [*alien*](aliens.html) *god. I am* [*HaShem*](hashem.html) *your God, who brought you up* [*out of Egypt*](thebirth.html)*. Open wide your* [*mouth*](body.html) *and I will fill it. "But my people would not listen to me; Israel would not submit to me. So I gave them over to their stubborn hearts to follow their own devices. "If my people would but listen to me, if Israel would follow my ways, How quickly would I subdue their enemies and turn my* [*hand*](fourteen.html) *against their foes! Those who hate* [*HaShem*](hashem.html) *would cringe before him, and their punishment would last forever. But you would be fed with the finest of wheat; with honey from the* [*rock*](rock.html) *I would satisfy you."*

All that transpires on this day is characterized by concealment. All other [festivals](festivals.html) fall either when the [moon](chodesh.html) is full or near full. Yom Teruah, however, falls on the [first](one.html) day of the month, when the [new](new.html) [moon](chodesh.html) is just barely revealed. The House of Israel is symbolically compared to the [moon](chodesh.html) and is radiant on its Shabbats and [Festivals](festivals.html). On Yom Teruah, however, Israel diminishes herself and conceals its greatness in [awe](fear.html) of the Day of Judgment. [HaShem](hashem.html), too, places a cover of concealment over His people’s [sins](sin.html) and accords them [forgiveness](forgive.html).

The very character of [Tishri](feasts.html) [one](one.html), as the Day of Judgment, is similarly concealed and is not mentioned explicitly in the Torah, so that a person might not be apprehensive over his [sins](sin.html) all year and not delay his teshuva (returning) till Yom Teruah.

**Yom HaDin:** Which means a Day of Judgment. In anticipation of this judgment, we begin teshuvah, to repent, at the beginning of [Elul](elul.html), [thirty](thirty.html) days earlier. We will have our final [time](time.html) for repentance at the end of this [forty](forty.html) day period, on Yom HaKippurim. [Note that [His Majesty](yeshua.html) King [Yeshua](yeshua.html), the [Mashiach](mashiach.html)’s fast for [forty](forty.html) days in the wilderness is very much related to this [festival](festival.html) of Yom HaKippurim.] Repentance is also the important concept in the ritual of tashlich, where we symbolically cast our [sins](sin.html) away, on this day.

On this day man is judged for all of his actions, and all that will transpire and occur during the [coming](coming.html) year is recorded. The [Talmud](orallaw.html)[[38]](#footnote-38) derives this from the verse:

***Devarim (Deuteronomy) 11:12*** *The* [*eyes*](body.html) *of God, your Lord, are upon it [the land] from the beginning of the year until the end of the year.*

Rosh Hashanah was ordained as a day of judgment for [two](two.html) reasons:

1. This is the day the [world](worlds.html) was created. The [world](worlds.html) was created by Elokim, the [name](name.html) used when the attribute of justice is exercised.

2. This is the day [Adam](adam.html) was judged, he repented, and he was forgiven. Yom Teruah is “***the*** [***sixth***](six.html) ***day***” when [Adam](adam.html) was created. This is also the day when [Adam](adam.html) will be reborn into an indestructible [body](body.html).

The [teaching](teacher.html) of the Sages that each person is judged on Rosh Hashanah does not refer to whether a person will [merit](merit.html) [Gan Eden](eden.html), the [Garden of Eden](eden.html), if he is worthy, or Gehinom and eternal destruction if he is unworthy. Rather, man is judged on Rosh Hashanah concerning only this [world](worlds.html): Whether he is worthy of life and peace, or death and affliction.

# VI. Themes of Yom Teruah:

\* This is the day that Israel will be [gathered](gather.html).

\* This is the coronation day of the King of kings.

\* This is [resurrection](techiyat.html) day.

\* This is a day for judgment. [Psalm](psalms1.html) 81:4

\* This is a day to remember the [fathers](fathers.html).

\* This is a day to blow the [shofar](shofar.html).

\* This is the day that the [world](worlds.html) was created.

The [Jewish](gen-jew.html) [New](new.html) Year's day, [known](daat.html) to all by the [Hebrew](hebrew.html) [name](name.html) of Rosh HaShana, is singled out by the [Talmud](orallaw.html) as both the start of the [Jewish](gen-jew.html) year, and the [annual](annual.html) Day of Judgment. This may come as a surprise to the innocent reader of the Torah. After all, the Torah[[39]](#footnote-39) refers to the [holiday](festival.html) celebrated on the [first](one.html) day of the [seventh](seven.html) month (=[Tishri](feasts.html)) only as "Yom Teruah" (The Day of [Shofar](shofar.html)-blasts).

Chazal however, point out that there indeed are biblical indications supporting our Mesorah regarding the Rosh HaShana [holiday](festival.html). In Devarim 11:12 the Torah tells us that our destiny, whether financial, [physical](physical.html), or other, is preordained on [one](one.html) day each year for the entire duration of that year[[40]](#footnote-40). The [Gemara](orallaw.html) identifies the day on which this judgment takes place with the Yom Teruah of Bamidbar,[[41]](#footnote-41) basing this on Tehilim 81:4: "Sound the [Shofar](shofar.html) on the [New](new.html) [Moon](chodesh.html), on the day that marks our [holiday](festival.html), for it is [[time](time.html) for] the judgment of the God of [Yaakov](israelja.html)." Since there is only [one](one.html) [holiday](festival.html) that occurs on a [new](new.html) [moon](chodesh.html), namely, Yom Teruah, the "[time](time.html) of judgment" referred to must be on that same [holiday](festival.html), the day we call Rosh HaShanah. The mention of the [Shofar](shofar.html) in the verse from Tehilim bears out the contention that it is referring to the Yom Teruah [holiday](festival.html). Besides being the beginning of the year in terms of the formulation of man's yearly destiny, the [first](one.html) of [Tishri](feasts.html) is considered the [first](one.html) day of the year for several other Halachic purposes. It is the day on which the [Sabbatical](shmita.html) and [Jubilee](yovel.html) years begin, and it is the [first](one.html) day of the year in terms of calculating Ma'aser (Tithe) and Orlah (see Vayikra 19:23). It is also the day on which the date for legal documents (nowadays the figure 5768 is used) goes up [one](one.html) notch[[42]](#footnote-42).

# VII. Readings

The [festival](festival.html) Torah [cycle](cycles.html) has the following readings:

**Day 1:**

Bereshit (Genesis) 21:1-34

Maftir: Bamidbar ([Numbers](nchart.html)) 29:1-6

Haftarah: 1 Samuel 1:1 - 2:10

The theme of the readings is "remembered". Sarah and Hannah will be remembered by [HaShem](hashem.html). A Talmudic dictum[[43]](#footnote-43) says that on Yom Teruah, Sarah, [Rachel](rachel.html), and Hannah were "remembered".

**Day 2:**

Bereshit (Genesis) 22:1-24

Maftir: Bamidbar ([Numbers](nchart.html)) 29:1-6

Haftarah: Yiremyahu (Jeremiah) 31:1-19

The [Akeida](human.html) [Yitzchak](isaac.html) (the binding of [Isaac](isaac.html)) is the subject of this days Torah reading. This passage was selected to recall the faith of [Abraham](avraham.html) and [Isaac](isaac.html) during this episode. Ran adds that [one](one.html) of the reasons for blowing the [shofar](shofar.html) on this day is to recall the Akeidat [Yitzchak](isaac.html) at which a ram was sacrificed in place of [Isaac](isaac.html). The left [horn](shofar.html) ([shofar](shofar.html)) of [Isaac](isaac.html)’s ram was blown when the Torah was given at Mt. [Sinai](stages.html), and the longer right [one](one.html) will be blown when [Mashiach](mashiach.html) comes.[[44]](#footnote-44)

The last verse of the Haftarah is the special theme for this day: repentance.

The Torah readings of Yom Teruah are Bereshit chapter 21 on the [first](one.html) day and Bereshit chapter 22 on the second day. The Hakhamim have associated the [first](one.html) day of the [seventh](seven.html) month as [the birth](thebirth.html)day of both [Yitzchak](isaac.html) and Shmuel. This association (of the root "z.k.r." and of the idea to remember) hint towards the choice of the [first](one.html) day's Torah and Haftarah reading (the [first](one.html) day's Torah reading describes the [birth](thebirth.html) of [Yitzchak](isaac.html) and the Haftarah of the [first](one.html) day describes the [birth](thebirth.html) of Shemuel and the [prayer](prayer.html) of Hannah (1 Samuel 1:1-2:10)).The Torah reading of the second day describes the binding of [Yitzchak](isaac.html). The reason for the choice of this chapter is explained in the [Talmud](orallaw.html):

***Rosh Hashanah 16a*** *R. Abbahu said, "why is a ram's* [*horn*](shofar.html) *blown? The Holy* [*One*](one.html)*, Blessed be He, said: Blow the ram's* [*horn*](shofar.html) *in order that I will remember the binding of* [*Yitzchak*](isaac.html)*, son of* [*Abraham*](avraham.html) *and so that I will consider it as if you yourselves had bound yourselves to me.*

The readings also show [HaShem](hashem.html)'s mercy on Hagar, Yishmael, and [Yitzchak](isaac.html) and also the idea of trying [Abraham](avraham.html) ("And [HaShem](hashem.html) tested [Abraham](avraham.html)" Gen.22:1), and his being found as a God-fearing person. An additional reason for the choice of the Haftarah for the [first](one.html) day is the fact that there are [nine](nine.html) mentionings of [HaShem](hashem.html)'s [name](name.html) in the [prayer](prayer.html) of Hannah. These correspond to the [nine](nine.html) blessings contained in the Hazarah (repeat [prayer](prayer.html)) of Musaf on Rosh Hashanah. In addition the nature of the mentionings of [HaShem](hashem.html)'s [name](name.html) in the [prayer](prayer.html) of Hanah are very appropriate and correspond to some of the ideas of the day. For example, [HaShem](hashem.html) is a God of [Knowledge](knowledge.html), [HaShem](hashem.html) kills and revives, [HaShem](hashem.html) makes poor and wealthy, the earth is [HaShem](hashem.html)'s and God judges the ends of the earth. The Haftarah of the second day is Jeremiah chapter 31. Rashi[[45]](#footnote-45) explains the choice of this portion as based on the last verse of the Haftarah:

***Yeremiyahu (Jeremiah) 31:19*** *Isn't Ephraim my precious son, a delightful child, as soon as I* [*speak*](mashal.html) *of him I surely remember him and ...I will surely have mercy upon him.*

This is [one](one.html) of the verses recited in the "Zichronot" section of the Musaf (Additional) [prayer](prayer.html). Additionally, it is likely that as Rosh Hashanah begins the period [known](daat.html) as the [ten](ten.html) days of repentance, the poignant confession of Ephraim found at the end of the Haftarah serves as a model for repentance and [desire](needs.html) to connect again to [HaShem](hashem.html). The prophet exclaims: "I have heard the wandering Ephraim: He has chastised me and I have learned my lesson, like an untamed calf, bring me back and I will return, because you are [HaShem](hashem.html) my God. Because I have returned and I have regretted, and after I was made to [know](daat.html), I clapped my [hand](fourteen.html) to my thigh, I am ashamed and embarrassed because I bear the disgrace of my youth. "The heartfelt repentance displayed by these verses brings about [HaShem](hashem.html)'s compassionate and merciful memory of his child Ephraim. The Haftarah thus models the [type](types.html) of wholehearted repentance necessary to bring about [HaShem](hashem.html)'s compassionate acceptance of His children.



# VIII. The [Shofar](shofar.html);

(from the "Gateway to Judaism")

The [Shofar](shofar.html): This ancient wind instrument is traditionally blown on Yom Teruah except when the [holiday](festival.html) falls on the [Shabbat](sabbath.html). It is to remind the worshippers of [HaShem](hashem.html)'s providence, of the ram that was substituted for the [sacrifice](korbanot.html) of [Isaac](isaac.html), and of [HaShem](hashem.html)'s revelation at [Sinai](stages.html). During the month of [Elul](elul.html), the [shofar](shofar.html) is sounded every day except the [Shabbat](sabbath.html), after the morning service, as a reminder of the [coming](coming.html) days of judgment. Since this [festival](festival.html) lasts for [two](two.html) days, the [shofar](shofar.html) will always be sounded!

The Rosh Hashanah Machzor ([prayer](prayer.html) book) has a VERY interesting reading that is part of the [shofar](shofar.html) service. We have just sounded TEKIAH SHEVARIM-TERUAH TEKIAH, [three](three.html) times, then a [prayer](prayer.html) that is inserted by some congregations is read. That [prayer](prayer.html) says:

“May it be Your will that the tekiah-shevarim-Teruah-tekiah blasts that we sound be embroidered into the [heavenly] curtain by the [appointed](settimes.html) [angel](angels.html) , just as You accepted [prayers](prayer.html) through Elijah, who is remembered for good; [Yeshua](yeshua.html) (the [Kohen](kohen.html) Gadol), minister of the inner Chamber, and the ministering [angel](angels.html); and may You be filled with mercy upon us. Blessed are You, Master of Mercies.”[[46]](#footnote-46)

The [shofar](shofar.html) has played a major role in several biblical [events](feasts.html):

1. When the Torah was given:

***Shemot (***[***Exodus***](exodus.html)***) 19:16-19*** *On the morning of the* [*third*](three.html) *day there was thunder and lightning, with a thick* [*cloud*](important.html) *over the mountain, and a very loud* [*shofar*](shofar.html) *blast. Everyone in the* [*camp*](stages.html) *trembled. Then Moses led the people out of the* [*camp*](stages.html) *to meet with God, and they stood at the* [*foot*](heel.html) *of the mountain. Mount* [*Sinai*](stages.html) *was covered with smoke, because* [*HaShem*](hashem.html) *descended on it in* [*fire*](fire.html)*. The smoke billowed up from it like smoke from a* [*furnace*](furnace.html)*, the whole mountain trembled violently, And the sound of the* [*shofar*](shofar.html) *grew louder and louder. Then Moses* [*spoke*](mashal.html) *and the* [*voice*](voice.html) *of God answered him.*

2. When the walls of [Jericho](stages.html) fell:

***Yahoshua (Joshua) 6:20*** *When the shofarot sounded, the people Teruah’d, and at the sound of the* [*shofar*](shofar.html)*, when the people gave a Teruah gadol, the wall collapsed; so every man charged straight in, and they took the* [*city*](city.html)*.*

3. When [Mashiach](mashiach.html) returns:

***Zechariah 9:13-15*** *I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, O Zion, against your sons, O Greece, and make you like a warrior's sword. Then* [*HaShem*](hashem.html) *will appear over them; his arrow will flash like lightning. The Sovereign* [*HaShem*](hashem.html) *will sound the* [*shofar*](shofar.html)*; he will march in the storms of the south, And* [*HaShem*](hashem.html) *Almighty will shield them. They will destroy and overcome with slingstones. They will drink and roar as with wine; they will be full like a bowl used for sprinkling the corners of the altar.*

***I Thessalonians 4:13-18*** *Brothers, we do not want you to be ignorant about those who fall* [*asleep*](mashal.html)*, or to grieve like the rest of men, who have no hope. We believe that* [*Yeshua*](yeshua.html) *died and rose again and so we believe that God will bring with* [*Yeshua*](yeshua.html) *those who have fallen* [*asleep*](mashal.html) *in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the* [*coming*](coming.html) *of the Lord, will certainly not precede those who have fallen* [*asleep*](mashal.html)*. For the Lord himself will come down from* [*heaven*](heaven.html)*, with a loud* [*command*](cmds613.html)*, with the* [*voice*](voice.html) *of the archangel and with the* [*shofar*](shofar.html) *call of God, and the dead in* [*Mashiach*](mashiach.html) *will rise* [*first*](one.html)*. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words.*

4. To [gather](gather.html) the outcast of Israel:

***Yeshayahu (Isaiah) 27:12-13*** *In that day* [*HaShem*](hashem.html) *will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be* [*gathered*](gather.html) *up* [*one*](one.html) *by* [*one*](one.html)*. And in that day a great* [*shofar*](shofar.html) *will sound. Those who were perishing in Assyria and those who were* [*exiled*](galuyot.html) *in Egypt will come and worship* [*HaShem*](hashem.html) *on the holy mountain in* [*Jerusalem*](city.html)*.*

Traditionally, [one](one.html) hundred notes are sounded during the Rosh HaShana service. There are [two](two.html) main series of [shofar](shofar.html) blasts, each consisting of a [number](nchart.html) of sets. The [shofar](shofar.html) is blown during the Musaf (additional) service on Rosh Hashanah. The [first](one.html) series (30 blasts) is blown before the Musaf silent [prayer](prayer.html) ([Amidah](amida.html)). The second series (30 blasts) is blown during the repetition of Musaf, integrated into narratives describing [HaShem](hashem.html)'s kingship (Malkiyot), remembrance of our ancestor's [merit](merit.html) (Zichronot), and hopes for the messianic era (Shofarot). For Ashkenazim, the remaining blasts fall at the end of the service; for Sephardim, they are split between the silent Musaf and the end of the service.

[Laws](law.html) of [Shofar](shofar.html) Blowing

The [commandment](cmds613.html) to hear the [shofar](shofar.html) blowing requires conscious intent to fulfill the [mitzva](cmds613.html). Because this is a legal action, it must take place during daylight hours, from [sun](hachama.html) up till [sun](hachama.html) down. Thos who hurry to fulfill the [mitzva](cmds613.html) are praise worthy.

The [shofar](shofar.html) blower recites [two](two.html) blessings; the [community](community.html) must listen to the blessings and respond, "Amen"; to each [one](one.html). [One](one.html) should stand during the recitation of the blessings and for all of the [shofar](shofar.html) blasts. It is forbidden to [speak](mashal.html) from the beginning of the [first](one.html) blessing until after the final [shofar](shofar.html) blast (at the end of Mussaf).

There are [four](four.html) different sounds associated with the blowing of the [shofar](shofar.html) during the Yom Teruah service. These sounds are interpreted as follows:

1. **TEKIAH** - A pure unbroken sound that calls man to search his [heart](body.html), forsake his wrong ways, and seek [forgiveness](forgive.html) through repentance.

2. **SHEBARIM** - A broken, staccato, trembling sound. It typifies the sorrow that comes to man when he realizes his misconduct and [desires](needs.html) to change his ways.

3. **TERUAH** - A wave-like sound of alarm calling upon man to stand by the banner of [HaShem](hashem.html).

4. **TEKIAH GEDOLAH** - The prolonged, unbroken sound typifying a final appeal to sincere repentance and [atonement](atonemen.html).

In Bamidbar ([Numbers](nchart.html)) 10:7, [two](two.html) notes are specifically differentiated. There it says:

***Bamidbar (***[***Numbers***](nchart.html)***) 10:7*** *But when the congregation is to be* [*gathered*](gather.html) *together, ye shall blow, but ye shall not sound an alarm.*

by which tekuah is differentiated from hariah. Tekiah is accordingly a different note to teruah and they have different meanings for the purpose of giving signals. Tekiah is the signal for gathering about Moses, Teruah, the signal to strike [camp](stages.html). It nevertheless, in verses 5 and 6 the order for the signal to strike [camp](stages.html) does not run: ירעותרועהתרועהוהרעותם, but: יתקעו תרועה, תרועהותקעתם, the breaking up signal is described as a combination of teruah and tekiah, the teruah is to be introduced by a tekiah, (תרועהוהרעותם), and concluded by [one](one.html) (יתקעו תרועה). There by the assembling signal is differentiated from the breaking up signal by תריעו ולא תתקעו that the tekiah is blown without a following teruah[[47]](#footnote-47). The word תקע means to bring something energetically into something else: to ram home, to thrust into, to sink, to plunge into. Hence also the term used for the symbolic binding by a handshake as a [sign](signs.html) of assurance and emphasis on the transaction to be made. By it, the [one](one.html) party thrusts his [hand](fourteen.html) to remain (symbolically) permanently in the [hand](fourteen.html) of the other. Here, at a wind instrument it designates the sustained unbroken note produced by a prolonged blowing of air into the [shofar](shofar.html). It is the calling note, calling your attention and holding you.

The word teruah from רעע, רוע, to break, designates the broken note interrupted by shorter or longer quavers (shevarim or teruah). It is the note for bustling, speeded activity, the signal for breaking up. The combined notes of tekiah and teruah as a signal for decampment and moving on worked as follows: the tekiah called the people to attention to Moses. If no teruah were to follow, they had to hurry to him to receive his orders. But the teruah following immediately, informed them at once that it was a signal for striking tents and breaking up [camp](stages.html). And then the final tekiah after packing up, called them forward thither to where [HaShem](hashem.html) had indicated their [new](new.html) resting place. Quite in this way, with every teruah consisting of the threefold note introduced by, and concluding with, a tekiah does tradition [teach](teacher.html) the procedure for blowing the prescribed teruah on the [shofar](shofar.html) on Yom Teruah and יובל.... The preparatory tekiah would be the summons in general to listen to [HaShem](hashem.html), to receive from Him the orders for the day. Then the teruah would then give His order to be breaking off and away from every attachment that estranges us from [HaShem](hashem.html), and from consciousness of having the power of moral [freedom](freedom.html) of will, and leaving everything worthless behind, in short in giving up everything in our present mode of life which is displeasing to [HaShem](hashem.html). The tekiah which then follows, calls [one](one.html) to the [new](new.html) standpoint, to the [new](new.html) attitude to life, to faithfully giving oneself up to following the road set out by [HaShem](hashem.html), which alone is the path of [freedom](freedom.html), and which is blessed by the favor of [HaShem](hashem.html).[[48]](#footnote-48)

Before the [shofar](shofar.html) is sounded, the Baal Tokea (the [shofar](shofar.html) blower) prepares himself for his task of blowing the [shofar](shofar.html) for the congregation and says:

"I am prepared to fulfill [HaShem](hashem.html)'s [commandment](cmds613.html) to blow the [shofar](shofar.html), as it is prescribed in the Torah, 'a day of blowing unto you.'"

The Baal Tokea then recites the following blessing:

*Baruch ata* [*HaShem*](hashem.html) *Eloheinu melech ha-olam, asher kidishanu bemitzvotav vetzvivanu leshemoa* [*kol*](voice.html)[*shofar*](shofar.html)*.*

Blessed are You, [HaShem](hashem.html), our God, King of the universe, Who has sanctified us with your [commandments](cmds613.html) and has instructed us to hear the [shofar](shofar.html).

*Baruch ata* [*HaShem*](hashem.html) *Eloheinu melech ha-olam, asher kidishanu bemitzvotav vetzivanu lazman* *hazeh.*

Blessed are You, [HaShem](hashem.html), our God, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

\* \* \*

***Devarim (Deuteronomy) 11:25*** *And all the* [*nations*](nations.html) *of the land will see that the* [*name*](name.html) *of* [*HaShem*](hashem.html) *is called on you (Ki Shem* [*HaShem*](hashem.html) *Nekrah) and they will* [*fear*](fear.html) *you”.*

During the [prayers](prayer.html) on each day of Rosh Hashanah we blow 100 Tekiyot. These 100 Tekiyot contain 300 different sounds. The Tekiah is 1, the Shevarim is 3, and the Teruah is 9. There are [ten](ten.html) different sets of Tekiyot.

Each set contains the following:

4 Tekiah, Shevarim, Teruah, Tekiah

3 Tekiah, Shevarim, Tekiah

3 Tekiah, Teruah, Tekiah

[Ten](ten.html) Tekiyot

There are [ten](ten.html) of these sets throughout the [prayers](prayer.html). Each of these sets contains:

6 Tekiyot

6 Shevarim

18 Teruot

30 sounds in total. x 10 sets = 300 sounds throughout the day.

The verse says: Ki Shem [HaShem](hashem.html) Nekrah. The Roshei Teivot ([first](one.html) [letter](letters.html) of each word) of the words *Shem* [*HaShem*](hashem.html) *Nekra* are Shin, Yud, Nun which spells the word Shin, whose gematria is 300, a [remez](remez.html) to the 300 sounds. The last [letters](letters.html) of the same words are Mem, Hey, Alef, which spell the word Meah, whose gematria is 100, a [remez](remez.html) to the 100 Tekiyot.

There are several differences between Ashkenazim and Sepharadim in the sound, content and blowing of the [Shofar](shofar.html), and even in the [Shofar](shofar.html) itself. Sepharadim blow during both the silent '[Amidah](amida.html) and the repetition and blow a total of [one](one.html) hundred and [one](one.html) calls (101 is the Gematria for Mikhael, Israel's guardian [angel](angels.html)). The last [one](one.html) being a Teruah Gedolah after 'Aleinu Leshabbeyah’. Ashkenazim blow only [one](one.html) hundred calls and the last [one](one.html) is a Tekiah Gedolah instead.

[Shofar](shofar.html) Sounds

**TEKIAH**, **SHEBARIM**, **TERUAH,** **TEKIAH GEDOLAH,** Combinations of [one](one.html) hundred of these sounds are arranged in [three](three.html) sets of blasts:

1. "tashrat"

TEKIAH, SHEBARIM, TERUAH, TEKIAH

TEKIAH, SHEBARIM, TERUAH, TEKIAH

TEKIAH, SHEBARIM, TERUAH, TEKIAH

2. "tashat"

TEKIAH, SHEBARIM, and TEKIAH

TEKIAH, SHEBARIM, and TEKIAH

TEKIAH, SHEBARIM, and TEKIAH

3. "tarat"

TEKIAH, TERUAH, and TEKIAH

TEKIAH, TERUAH, and TEKIAH

TEKIAH, TERUAH, and TEKIAH GEDOLAH

(Rosh HaShanah Machzor, Mezorah Publications)

The [Talmud](orallaw.html)[[49]](#footnote-49) explains that the [nine](nine.html) blasts are derived from a combination of [three](three.html) separate verses dealing with the [shofar](shofar.html) (Vayikra 25:9, 23:24; Bamidbar 29:1). Taking all [three](three.html) verses together, we find the word TERUAH mentioned [three](three.html) times; this accounts for the [three](three.html) TERUOT. The TEKIAH before each TERUAH is derived from the verse: And you shall sound the [shofar](shofar.html), a TERUAH... (Vayikra (Leviticus) 25:9). Here we see that preceding the TERUAH there is a simple sounding of the [shofar](shofar.html), i.e., extended and unvaried, for it is referred to simply by the word [shofar](shofar.html). After the TERUAH we again find that there is to be a simple sounding of the [shofar](shofar.html), for the verse continues: You shall sound the [shofar](shofar.html). Thus there are [nine](nine.html) blasts in all, TEKIAH, TERUAH, TEKIAH, sounded [three](three.html) times. These, then, are the blasts of the scriptural order.

On the Rabbinic level, there are more [shofar](shofar.html) blasts, the extra ones necessitated by doubt as to the nature of the Biblical TERUAH. [One](one.html) possibility is that when the Torah calls for TERUAH, it means a sound similar to the sound of groaning, the [type](types.html) of blast now called SHEBARIM, literally broken. Another possibility is that the Biblical TERUAH is the sound of whimpering, the intermittent quavering blast that we refer to as TERUAH. A [third](three.html) possibility is that what the Torah meant by TERUAH is a combination of both of these sounds. In order to fulfill all possible meanings, R' Abahu in Caesarea enacted a Rabbinic decree that the blowing should consist as outlined above.

R' Hai Gaon was asked, how it is possible that doubt could arise as to the nature of a [mitzva](cmds613.html) (the Biblical TERUAH) which is performed every year? The gist of his reply is: From earliest times there were [two](two.html) customs in Israel. Some blew light short blasts (those called TERUAH today), and others blew heavy short blasts, that is, SHEBARIM. Either manner of blowing was sufficient to fulfill the obligation. R' Abahu decreed that all Israel should follow a single practice so that there should not be among them anything that might be misconstrued as a division.

***Tehillim (***[***Psalms***](psalms1.html)***) 89:15*** *Blessed [is] the people that* [*know*](daat.html) *the joyful TERUAH: they shall* [*walk*](walking.html)*,* [*HaShem*](hashem.html)*, in the light of thy countenance.*

In the Rosh HaShanah Machzor, on both days, we read the following:

"May it be Your will that the tekiah-shebarim-Teruah-tekiah blasts that we sound be embroidered into the [heavenly] curtain by the [appointed](settimes.html) [angel](angels.html) [טרטיאל], just as You accepted [prayers](prayer.html) through Elijah, who is remembered for good; [Yeshua](yeshua.html) (the [Kohen](kohen.html) Gadole), minister of the inner chamber, and the ministering [angel](angels.html); and may You be filled with mercy upon us. Blessed are You Master of Mercies." [[50]](#footnote-50)

Here is the [first](one.html) place I have found, in an orthodox publication, the [name](name.html) of our [High Priest](priests.html), [Yeshua](yeshua.html).

\* \* \*

***Devarim (Deuteronomy) 28:10*** *And all the* [*nations*](nations.html) *of the land will see that the* [*name*](name.html) *of* [*HaShem*](hashem.html) *is called on you and they will* [*fear*](fear.html) *you.*

# shofar2IX. Why do we Blow the [Shofar](shofar.html)?

R. [Isaac](isaac.html) said: "Why do we sound the [shofar](shofar.html) on Yom Teruah? You ask, why do we sound? The All-Merciful has told us to sound!"[[51]](#footnote-51)

“We find that when the Torah speaks of Rosh HaShana, it tells us "Yom Teruah yih'yeh lachem," "a day of teruah (sounding the [horn](shofar.html)) should be to you." Although the verses do not elaborate on what [type](types.html) of [horn](shofar.html) or instrument is being sounded, our sages have [taught](teacher.html) us that it refers to the [Shofar](shofar.html), which is usually a ram's [horn](shofar.html).

Why do we sound the [Shofar](shofar.html)? What is it supposed to accomplish? The Sefer HaChinuch (Book of Education) tells us that we must understand the nature of "man", human beings. As 'man' is a creature from the [physical](physical.html) realm, he is only aroused and inspired to action by something stirring, something that will cause him to snap out of the ordinary routine. We see this concept in practice at a [time](time.html) of war: In order to stir up the troops, shofarot are sounded, in hope that this arouses and motivates the soldiers to action. On Rosh HaShana, we do the same. We "awaken," by means of the [Shofar](shofar.html), all who are to be judged on this day. We try to incite all who have sinned to plead with [HaShem](hashem.html) and request mercy from Him when judging. [HaShem](hashem.html) is receptive, as he is gracious, compassionate and forgiving, of those who return to Him with a complete [heart](body.html). If the sounding of the [Shofar](shofar.html) has its intended effect, [HaShem](hashem.html) will graciously accept the repentance of all on Rosh HaShana.[[52]](#footnote-52)

The sound that emanates from and the shape of the [Shofar](shofar.html) are meant to inspire us as well. The Sefer HaChinuch writes that the [Shofar](shofar.html) is a reminder that man should strive to break the impulses of his [heart](body.html) which are evil with the sinful cravings of the [world](worlds.html). How does the sound of the [Shofar](shofar.html) accomplish this? The actual sound emitted from the [Shofar](shofar.html) is broken; it is not [one](one.html) straight note, but a series of staccato blasts. The broken sound reminds us that we have a job of "breaking" to do as well, the breaking of our evil inclination. The shape of the [Shofar](shofar.html) is not straight like a [shofar](shofar.html). Rather, the end of the [Shofar](shofar.html) is curved and bent. This bent shape is to remind us that we should bend our hearts in subservience to [HaShem](hashem.html).”

# X. Customs and Ceremonies

**A.** The [first](one.html) day of Yom Teruah can fall only on the second, [third](three.html), or [fifth](five.html) day of the week, or on [Shabbat](sabbath.html). It can never fall on the [first](one.html), [fourth](four.html), or [sixth](six.html) day of the week. This regulation is an ordinance of Chazal (Our Sages).

**B.** It is customary, in some Ashkenazi and most Sephardi synagogues, to wear white kittels on this day.

**C.** The [Temple](temple.html) / [synagogue](synagog.html) service included the musaf (additional) service for both [Rosh Chodesh](chodesh.html) and Yom Teruah.

**D.** As at all Shabbats and [festivals](festivals.html), candles are lit. The following [two](two.html) blessings are sung:

Blessed are You, [HaShem](hashem.html), our God, King of the universe, Who has sanctified us with His [commandments](cmds613.html), and has instructed us to kindle the light of the [festival](festival.html).

Blessed are You, [HaShem](hashem.html), our God, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

A [twenty](twenty.html)-[four](four.html) hour candle is used so that it's light may be enjoyed for both days of the [festival](festival.html).

**E.** [One](one.html) of the customs for Yom Teruah is to avoid [sleeping](mashal.html), **especially during the evening and morning hours**, and to [study](study.html) Torah, or recite “Tehillim” ([Psalms](psalms1.html)) while awake. If [one](one.html) is idle, it is as if he slept. It is stated in the [Jerusalem](city.html) [Talmud](orallaw.html): “If [one](one.html) sleeps at the year’s beginning (i.e. on Yom Teruah), his good fortune likewise sleeps. And if [one](one.html)’s [head](body.html) aches and he would find it difficult to utter the Mincha (afternoon) [prayer](prayer.html) with proper concentration, because of fatigue, he is permitted to nap briefly during the afternoon.

**F.** In the Yom Teruah [Amidah](amida.html)[[53]](#footnote-53), we recite [one](one.html) of the most well [known](daat.html) [prayers](prayer.html) of the daily service, Aleinu. Indeed, Yom Teruah is the [time](time.html) for which it was originally created, by Joshua, just as they crossed the [Jordan](stages.html). It was intended by [one](one.html) of the great Hakhamim of the [Talmud](orallaw.html), Rav, to introduce the Kingship section of the Yom Teruah [Amidah](amida.html). That is why the Aleinu refers again and again to [HaShem](hashem.html) as triumphant ruler, to Whom we owe our loyalty beyond all earthly kings and institutions:

(Aleinu and V'Anachnu)

*It is incumbent upon us to praise the Master of all, to exalt the creator of the* [*world*](worlds.html)*, for He has made us distinct from the* [*nations*](nations.html) *and unique among the families of the earth. Our destiny is not like theirs, our calling is our task.*

*We therefore bow, bend the knee, and prostrate ourselves in* [*awe*](fear.html) *and thanksgiving before the* [*One*](one.html) *who is sovereign over all, the Holy* [*One*](one.html)*, blessed be He. For He stretched forth the* [*heavens*](heaven.html) *like a tent and established the earth. Truly there is none like our Lord and King. As the Torah says,*

*"You shall* [*know*](daat.html) *this day and reflect in your* [*heart*](body.html) *that it is the Lord who is God in the* [*heavens*](heaven.html) *above and on the earth beneath, there is none else."*

*We hope,* [*HaShem*](hashem.html) *our God, to soon behold Your majestic glory when all abominations shall be removed and all false gods shall be at an end.*

*Then shall the* [*world*](worlds.html) *be perfected under the rule of the Lord Almighty and all mankind shall call upon Your* [*name*](name.html)*. For to You every knee must bow and every* [*tongue*](spirit.html) *declare that You are God.*

*Reign over us soon and forever. May the kingdom of David's greater son be established forever. For then shall the words be fulfilled, "The Lord shall be king forever", and, "the Lord shall be king over all the earth; on that day the Lord shall be* [*one*](one.html)*, and his* [*name*](name.html)[*one*](one.html)*." (*[*Psalm*](psalms1.html) *104:1-2, Devarim (Deuteronomy) 4:39,* [*Psalm*](psalms1.html) *10:16, Zechariah 14:9)*

The unique [three](three.html) middle blessings of the Rosh HaShana [Amidah](amida.html) correspond to the major themes of the High Holy Day: [HaShem](hashem.html)'s kingship over the [Jewish](gen-jew.html) people and the [world](worlds.html) (malchuyot); [HaShem](hashem.html)'s remembering us as a unique and eternal [nation](nations.html), (zichronot); and [HaShem](hashem.html)'s revelation to, and [redemption](redemption.html) of Israel through the sound of the [shofar](shofar.html) (shofarot).

The blowing of the [shofar](shofar.html) is incorporated into the Musaf (additional) service [three](three.html) times. Each [one](one.html) is followed by Biblical verses that form the keynote of the entire service:

1. **MALKIYOTH** - The existence of [HaShem](hashem.html) as ruler.

Tekiah Shevarim-Teruah Tekiah

Tekiah Shevarim Tekiah

Tekiah Teruah Tekiah

2. **ZICHRONOTH** - [HaShem](hashem.html)'s divine justice.

Tekiah Shevarim-Teruah Tekiah

Tekiah Shevarim Tekiah

Tekiah Teruah Tekiah

3. **SHOFAROTH** - [HaShem](hashem.html)'s revelation.

Tekiah Shevarim-Teruah Tekiah Tekiah Shevarim Tekiah

Tekiah Teruah Tekiah-Gedolah

There are [three](three.html) essential themes to Rosh Hashanah: Malchuyot (Kingship), Zichronot (Remembrance) and Shofrot (Revelation). The musaf (additional) [prayer](prayer.html) service is structured around these [three](three.html) themes. The Book of Our Heritage elucidates:

“In the Kingship section we acknowledge G-d's [creation](bara.html) of all existence, His active supervision of the entire universe, and our acceptance of His eternal rule.”

In the Remembrance section we proclaim our understanding that:

1) The Creator has a [one](one.html) on [one](one.html) relationship with every human being.

2) [HaShem](hashem.html) cares about what we do with our lives and sees and remembers everything.

3) There are Divine [consequences](conseq.html) for our actions.

In the Revelation section we accept the Torah as if it were given once again with thunder and lightning and mighty [shofar](shofar.html) blasts. We also await the final [redemption](redemption.html) which is to be heralded by the “[shofar](shofar.html) of the [Mashiach](mashiach.html)”.

[One](one.html) of the central themes of Rosh HaShana is [HaShem](hashem.html)’s kingship over the [world](worlds.html). Chazal call this idea "Malkiyot", and it appears as [one](one.html) of the [three](three.html) main topics of the Musaf [Prayer](prayer.html) on Rosh HaShana. In addition, we find this idea in every Tefilah of Rosh HaShana, as well as in the Rosh HaShana Kiddush. It seems that in order to understand Rosh HaShana, we must understand its [connection](connection.html) to [HaShem](hashem.html)'s kingship.

Maimonides explained the meaning of the sounds of the [shofar](shofar.html) as follows:

"Awake, ye sleepers from your slumber, and rouse you from your lethargy. Scrutinize your deeds and return in repentance. Remember your Creator, ye who forget eternal truth is the trifles of the hour, who go astray all your years after vain illusions which can neither profit nor deliver. Look well into your souls and mend your ways and your actions; let each [one](one.html) of you forsake his evil path and his unworthy purpose, and return to [HaShem](hashem.html), so that He may have mercy upon you."

This reminds me of what Paul wrote to the [Ephesians](ephesians.html):

[***Ephesians***](ephesians.html) ***5:1-20*** *Be imitators of God, therefore, as dearly loved children And live a life of love, just as* [*Mashiach*](mashiach.html) *loved us and gave himself up for us as a fragrant* [*offering*](korbanot) *and* [*sacrifice*](korbanot.html) *to God. But among you there must not be even a hint of sexual immorality, or of any kind of* [*impurity*](purity.html)*, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any* [*inheritance*](inherit.html) *in the kingdom of* [*Mashiach*](mashiach.html) *and of God. Let no* [*one*](one.html) *deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Therefore do not be partners with them. For you were once darkness, but now you are light in the Lord. Live as children of light (For the fruit of the light consists in all goodness, righteousness and truth) And find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in* [*secret*](sod.html)*. But everything exposed by the light becomes visible, For it is light that makes everything visible. This is why it is said: "Wake up, O sleeper, rise from the dead, and* [*Mashiach*](mashiach.html) *will shine on you." Be very careful, then, how you live--not as unwise but as wise, Making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.* [*Speak*](mashal.html) *to* [*one*](one.html) *another with Tehillim (*[*Psalms*](psalms1.html)*), hymns and* [*spiritual*](physical.html) *songs. Sing and make music in your* [*heart*](body.html) *to the Lord, Always giving thanks to God the Father for everything, in the* [*name*](name.html) *of our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*.*

**G.** The Torah refers to Yom Teruah in [two](two.html) ways: as *a remembrance of blowing* (Lev. 23:24), and as *a day of blowing* (Num. 29:1) The term " remembrance of blowing" implies that the [shofar](shofar.html) is only remembered, but not actually blown. This is a scriptural support for the Rabbinic prohibition against blowing the [shofar](shofar.html) on Yom Teruah that falls on the [Shabbat](sabbath.html).[[54]](#footnote-54) The verse in Vayikra (Leviticus) reads: "a rest day a remembrance of blowing". the term "a rest day" may also allude to a [Shabbat](sabbath.html) prohibition.

**H.** Various symbolic [foods](food.html) are [eaten](eating.html) at the festive meal on Yom Teruah:

**Challah** is normally [eaten](eating.html). There is a custom of baking the Challot in the shape of a crown (round) or a ladder (from Bereshit (Genesis) 28:10-22 to look forward to the day when they are linked again). There is an almost universally accepted Ashkenaz custom of dipping the [first](one.html) piece of Challah into **honey**. It is said that on Yom Teruah we are apportioned an abundant share for the [coming](coming.html) year; and we must rely wholeheartedly on [HaShem](hashem.html)'s beneficence for our sustenance. The 'bread from [heaven](heaven.html)' remembers this beneficence. And what was the taste of the 'bread from [heaven](heaven.html)'? Its taste was that of dough fried with honey. So, we dip our challah in honey to remember [HaShem](hashem.html)'s beneficence!

In accordance with Sephardi minhagh, the Challah must be dipped [three](three.html) times in sugar and [three](three.html) times in salt. Salt is used because the table is likened to the altar and the Challah to the [offering](korbanot) thereon. And on this it is written:

***Vayikra (Leviticus) 2:13*** *And every oblation of thy meat* [*offering*](korbanot) *shalt thou season with salt; neither shalt thou suffer the salt of the* [*covenant*](covenant.html) *of thy God to be lacking from thy meat* [*offering*](korbanot)*: with all thine offerings thou shalt offer salt.*

Sephardim also abstain from the use of honey, as it is further written in [connection](connection.html) with the [offering](korbanot) of [incense](ketoret.html):

***Vayikra (Leviticus) 2:11*** *No meat* [*offering*](korbanot)*, which ye shall bring unto* [*HaShem*](hashem.html)*, shall be made with* [*leaven*](chametz.html)*: for ye shall burn no* [*leaven*](chametz.html)*, nor any honey, in any* [*offering*](korbanot) *of* [*HaShem*](hashem.html) *made by* [*fire*](fire.html)*.*

For this reason, sugar is to be preferred.

Sephardim [eat](eating.html) apples dipped or cooked in sugar because the Torah admonishes us against having honey in any [sacrifice](korbanot.html).

A deeper allusion to the custom of dipping the challah into honey may be found in:

***Tehillim (***[***Psalms***](psalms1.html)***) 81:16*** *But you would be fed with the finest of wheat; with honey from the* [*rock*](rock.html) *I would satisfy you."*

Remember that [Psalm](psalms1.html) 81 is about Yom Teruah!

This verse comes at the end of the [psalm](psalms1.html) which the [Talmud](orallaw.html) identifies as the song sung by the Levite chorus of the [Beit HaMikdash](mikdash.html) to accompany the [Temple](temple.html) sacrifices on Yom Teruah.

***Tehillim (***[***Psalms***](psalms1.html)***) 81:3-4*** *Blow the* [*shofar*](shofar.html) *at the* [*new*](new.html)[*moon*](chodesh.html)*, at the covered* [*time*](time.html) *for our feast day. Because it is a decree for Israel, a judgment day for the God of* [*Jacob*](israelja.html)*.*

This [psalm](psalms1.html), which we read at [Rosh Chodesh](chodesh.html), obviously also refers to Yom Teruah. This translation from the Artscroll Machzor for [Succoth](succoth.html), page 341, shows clearly the reason for the understanding that this is the [time](time.html) that [HaShem](hashem.html) sits in judgment, to which Rashi agrees. (The [New](new.html) [Moon](chodesh.html), for [Tishri](feasts.html), is not announced the [Shabbat](sabbath.html) before, so as not to warn ha-Satan.)

After the **challah** has been [eaten](eating.html), a piece of **apple** sweetened with **honey** is given to each participant and the blessing is recited:

*Blessed are You,* [*HaShem*](hashem.html) *our God, King of the universe, Who creates the fruit of the tree.*

A small piece of apple is [eaten](eating.html) and the following [prayer](prayer.html) is recited before the apple is finished:

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our ancestors, that You renew for us a good and sweet year.*

The selection of the apple, above other fruits, for this symbolic purpose is based upon:

***Bereshit (Genesis) 27:27*** *So he went to him and kissed him. When* [*Isaac*](isaac.html) *caught the smell of his clothes, he blessed him and said, "Ah, the smell of my son is like the smell of a* [*field*](field.html) *that* [*HaShem*](hashem.html) *has blessed.*

The [Talmud](orallaw.html) identifies this fragrance as that of a [field](field.html) of apple trees. Moreover there is a view that the blessing of [Jacob](israelja.html), which is prefaced by this verse, took place on Yom Teruah.

**Fenugreek** is [eaten](eating.html) because its Aramaic [name](name.html), רוביא implies increase or abundance. Magen [Avraham](avraham.html) writes that [one](one.html) may use any [food](food.html) whose [name](name.html) carries this implication, even if the [name](name.html) is not [Hebrew](hebrew.html). Based on this view, it has become customary to [eat](eating.html) **carrots** because their Yiddish [name](name.html) is *mehren*, a word which can also mean "to increase".

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our forefathers, that our* [*merits*](merit.html) *increase.*

**Leeks** (karti - "to cut down") or **cabbage**.

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our forefathers, that our enemies be decimated.*

**Beets** (silki - "to remove")(not sour borscht, for only sweet [foods](food.html) should be [eaten](eating.html)):

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our forefathers, that adversaries be removed.*

**Dates** (tamri - "to consume"):

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our forefathers, that our enemies be consumed.*

**Squash** (kara - "to read"):

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our forefathers, that the decree of our sentence be torn asunder; and may our* [*merit*](merit.html) *be proclaimed (read) before You.*

**Pomegranate:**

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our forefathers, that our* [*merits*](merit.html) *increase as [the* [*seeds*](flower.html) *of] a pomegranate.*

**Fish:**

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our forefathers, we be fruitful and multiply like fish.*

[**Head**](body.html) **of a sheep (or fish):**

*May it be Your will,* [*HaShem*](hashem.html) *our God and the God of our forefathers, that we be as the* [*head*](body.html) *and not as the tail.*

For the [head](body.html) of a sheep, some add:

*And may it be Your will that the* [*merit*](merit.html) *of our Patriarch* [*Isaac*](isaac.html) *be remembered for us.*

Another custom is to *avoid* [*eating*](eating.html) *nuts*. The [Hebrew](hebrew.html) word for nut is chet, a whose gematria is the same as "[sin](sin.html)". On this day we want to avoid any hint of [sin](sin.html). Some say we avoid nuts, and similar [foods](food.html), because we want to minimize phelgm which might disturb our concentration in [prayer](prayer.html).

**I.** Another custom is to give charity. This is based on:

***Nehemiah 8:10*** *Nehemiah said, "Go and enjoy choice* [*food*](food.html) *and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of* [*HaShem*](hashem.html) *is your strength."*

Here we have another allusion to [Psalm](psalms1.html) 81:1

I suspect that that is why [Yeshua](yeshua.html) said the following AFTER telling his disciples to keep watch:

***Matityahu (Matthew) 25:31-46*** *"When the Son of Man comes in his glory, and all the* [*angels*](angels.html) *with him, he will sit on his throne in heavenly glory. All the* [*nations*](nations.html) *will be* [*gathered*](gather.html) *before him, and he will separate the people* [*one*](one.html) *from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your* [*inheritance*](inherit.html)*, the kingdom prepared for you since the* [*creation*](bara.html) *of the* [*world*](worlds.html)*. For I was hungry and you gave me something to* [*eat*](eating.html)*, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was* [*sick*](illness.html) *and you looked after me, I was in prison and you came to visit me.' "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you* [*sick*](illness.html) *or in prison and go to visit you?' "The King will reply, 'I tell you the truth, whatever you did for* [*one*](one.html) *of the least of these brothers of mine, you did for me.' "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal* [*fire*](fire.html) *prepared for the* [*devil*](demons.html) *and his* [*angels*](angels.html)*. For I was hungry and you gave me nothing to* [*eat*](eating.html)*, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was* [*sick*](illness.html) *and in prison and you did not look after me.' "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or* [*sick*](illness.html) *or in prison, and did not help you?' "He will reply, 'I tell you the truth, whatever you did not do for* [*one*](one.html) *of the least of these, you did not do for me.' "Then they will go away to eternal punishment, but the righteous to* [*eternal life*](eternal.html)*."*

Notice that when the Son of Man returns it will be in all His glory. I believe that this is an allusion to His CORONATION which the sages have said will take place on Yom Teruah. The sage, Saadia Gaon, said that the [first](one.html) reason for blowing the [shofar](shofar.html) on this day is: "Because this day is the beginning of [creation](bara.html), on which the Holy [One](one.html), blessed be He, created and reigned over it. Just as is with kings at the start of their reign - shofarot and horns are blown in their presence to make it [known](daat.html) and let it be heard in every place - thus it is when we designate the Creator, may He be blessed, as king on this day, for David said:"

***Tehillim (***[***Psalms***](psalms1.html)***) 98:6*** *With shofarot and the blast of the ram's* [*horn*](shofar.html)*--shout for joy before* [*HaShem*](hashem.html)*, the King.*

**J.** As at all Shabbats and [festivals](festivals.html), special [holiday](festival.html) clothing is worn, after we have bathed and shaven.

**K.** We do not [weep](mashal.html) because we are to be judged:

***Nehemiah 8:10*** *Do not* [*mourn*](mourning.html) *and do not* [*weep*](mashal.html)*,* [*eat*](eating.html) *delicacies and drink sweet things and send gifts of* [*food*](food.html) *to those who lack, for the day is holy unto our Master. Do not grieve for God's joy is your strength.*

**L.** On the [first](one.html) night of Rosh Hashanah, after the Arbit service, it is customary to wish [one](one.html) another the following greeting:

**To a man** - Leshana tova tikateiv v'techateim!

**To a woman** - Leshana tova tikateivi vetichatemi!

"May you be inscribed and sealed for a good year, and for good life immediately."

**M.** We do not recite Hallel. Why? Because it is a day for judgment. Should we rejoice on such a day? Hallel is recited when our hearts are joyful. On this day our hearts are full of [fear](fear.html) and trembling.

# XI. Yom Teruah [Events](feasts.html)

Israel will be [gathered](gather.html), and His place of rest will be GLORIOUS!

***Yeshayahu (Isaiah) 11:1-16*** *A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of* [*HaShem*](hashem.html) *will rest on him--the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of* [*knowledge*](knowledge.html) *and of the* [*fear*](fear.html) *of* [*HaShem*](hashem.html)*-- And he will delight in the* [*fear*](fear.html) *of* [*HaShem*](hashem.html)*. He will not judge by what he sees with his* [*eyes*](body.html)*, or decide by what he hears with his* [*ears*](body.html)*; But with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the* [*rod*](staff.html) *of his* [*mouth*](body.html)*; with the breath of his lips he will slay the* [*wicked*](wicked.html)*. Righteousness will be his belt and faithfulness the sash around his waist. The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will* [*eat*](eating.html) *straw like the ox. The infant will play near the hole of the cobra, and the young child put his* [*hand*](fourteen.html) *into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the* [*knowledge*](knowledge.html) *of* [*HaShem*](hashem.html) *as the waters cover the sea. In that day the Root of Jesse will stand as a banner for the peoples; the* [*nations*](nations.html) *will rally to him, and his place of rest will be glorious. In that day the Lord will reach out his* [*hand*](fourteen.html) *a second* [*time*](time.html) *to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea. He will raise a banner for the* [*nations*](nations.html) *and* [*gather*](gather.html) *the* [*exiles*](galuyot.html) *of Israel; he will assemble the scattered people of Judah from the* [*four*](four.html) *quarters of the earth. Ephraim's jealousy will vanish, and Judah's enemies will be cut off; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim. They will swoop down on the slopes of Philistia to the west; together they will plunder the people to the* [*east*](east.html)*. They will lay* [*hands*](fourteen.html) *on* [*Edom*](edom.html) *and* [*Moab*](stages.html)*, and the Ammonites will be subject to them.* [*HaShem*](hashem.html) *will dry up the gulf of the Egyptian sea; with a scorching wind he will sweep his* [*hand*](fourteen.html) *over the Euphrates River. He will break it up into* [*seven*](seven.html) *streams so that men can cross over in sandals. There will be a highway for the remnant of his people that is left from Assyria, as there was for Israel when they came up* [*from Egypt*](thebirth.html)*.*

***Ezra 3:1-7*** *When the* [*seventh*](seven.html) *month came and the Israelites had settled in their towns, the people assembled as* [*one*](one.html) *man in* [*Jerusalem*](city.html)*. Then Jeshua son of Jozadak and his fellow* [*priests*](priests.html) *and Zerubbabel son of Shealtiel and his associates began to build the altar of the God of Israel to* [*sacrifice*](korbanot.html)[*burnt offering*](korbanot)*s on it, in accordance with what is written in the* [*Law*](law.html) *of Moses the man of God. Despite their* [*fear*](fear.html) *of the peoples around them, they built the altar on its foundation and sacrificed* [*burnt offering*](korbanot)*s on it to* [*HaShem*](hashem.html)*, both the morning and evening sacrifices. Then in accordance with what is written, they celebrated the* [*Feast of Tabernacles*](succoth.html) *with the required* [*number*](nchart.html) *of* [*burnt offering*](korbanot)*s prescribed for each day. After that, they presented the regular* [*burnt offering*](korbanot)*s, the* [*New*](new.html)[*Moon*](chodesh.html) *sacrifices and the sacrifices for all the* [*appointed*](settimes.html) *sacred* [*feasts*](feasts.html) *of* [*HaShem*](hashem.html)*, as well as those brought as* [*freewill*](freewill.html) *offerings to* [*HaShem*](hashem.html)*. On the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month they began to offer* [*burnt offering*](korbanot)*s to* [*HaShem*](hashem.html)*, though the foundation of* [*HaShem*](hashem.html)*’s* [*temple*](temple.html) *had not yet been laid. Then they gave money to the masons and carpenters, and gave* [*food*](food.html) *and drink and oil to the people of Sidon and Tyre, so that they would bring cedar logs by sea from Lebanon to Joppa, as authorized by Cyrus king of Persia.*

***Nehemiah 8:1-12*** *All the people assembled as* [*one*](one.html) *man in the square before the Water Gate. They told Ezra the scribe to bring out the Book of the* [*Law*](law.html) *of Moses, which* [*HaShem*](hashem.html) *had commanded for Israel. So on the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month Ezra the* [*priest*](priests.html) *brought the* [*Law*](law.html) *before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the* [*Law*](law.html)*. Ezra the scribe stood on a high wooden platform built for the occasion. Beside him on his right stood Mattithiah,* [*Shema*](shema.html)*, Anaiah, Uriah, Hilkiah and Maaseiah; and on his left were Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah and Meshullam. Ezra opened the book. All the people could see him because he was* [*standing*](mashal.html) *above them; and as he opened it, the people all stood up. Ezra praised* [*HaShem*](hashem.html)*, the great God; and all the people lifted their* [*hands*](fourteen.html) *and responded, "Amen! Amen!" Then they bowed down and worshipped* [*HaShem*](hashem.html) *with their faces to the ground. The Levites--Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan and Pelaiah--instructed the people in the* [*Law*](law.html) *while the people were* [*standing*](mashal.html) *there. They read from the Book of the* [*Law*](law.html) *of God, making it clear and giving the meaning so that the people could understand what was being read. Then Nehemiah the governor, Ezra the* [*priest*](priests.html) *and scribe, and the Levites who were instructing the people said to them all, "This day is sacred to* [*HaShem*](hashem.html) *your God. Do not* [*mourn*](mourning.html) *or* [*weep*](mashal.html)*." For all the people had been* [*weeping*](mashal.html) *as they listened to the words of the* [*Law*](law.html)*. Nehemiah said, "Go and enjoy choice* [*food*](food.html) *and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of* [*HaShem*](hashem.html) *is your strength." The Levites calmed all the people, saying, "Be still, for this is a sacred day. Do not grieve." Then all the people went away to* [*eat*](eating.html) *and drink, to send portions of* [*food*](food.html) *and to celebrate with great joy, because they now understood the words that had been made* [*known*](daat.html) *to them.*

"Rabbi Yehoshua says, the [world](worlds.html) was created in [Nisan](feasts.html). In [Nisan](feasts.html) the patriarchs were born, and in [Nisan](feasts.html) the patriarchs died, and [Yitzchak](isaac.html) was born at [Pesach](passover.html). Sarah, [Rachel](rachel.html), and Chana were all granted the ability to conceive on Rosh HaShana; [Yosef](joseph.html) was freed from prison on Rosh HaShana, and on Rosh HaShana our forefathers were freed from labor in Egypt. We were [redeemed](redemption.html) [from Egypt](thebirth.html) in [Nisan](feasts.html), and we are destined to be [redeemed](redemption.html) in [Nisan](feasts.html)."

The halakha follows Rabbi Yehoshua.

Here we see an [event](feasts.html) that [Yeshua](yeshua.html) participated in:

***Luqas (***[***Luke***](luke.html)***) 7:18-23*** *And the disciples of John reported to him about all these things. And summoning* [*two*](two.html) *of his disciples, John sent them to the Lord, saying, "Are You the Expected* [*One*](one.html)*, or do we look for someone else?" And when the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Expected* [*One*](one.html)*, or do we look for someone else?'" At that very* [*time*](time.html) *He cured many {people} of diseases and afflictions and evil spirits; and He granted sight to many {who were} blind. And He answered and said to them, "Go and report to John what you have seen and heard: {the} blind receive sight, {the} lame* [*walk*](walking.html)*, {the} lepers are cleansed, and {the} deaf hear, {the} dead are raised up, {the} poor have the* [*gospel*](mishna1.html) *preached to them. "And blessed is he who keeps from stumbling over Me." And when the messengers of John had left, He began to* [*speak*](mashal.html) *to the multitudes about John, "What did you go out into the wilderness to look at? A reed shaken by the wind? "But what did you go out to see? A man dressed in soft clothing? Behold, those who are splendidly clothed and live in luxury are {found} in royal palaces. "But what did you go out to see? A prophet? Yes, I say to you, and* [*one*](one.html) *who is more than a prophet. "This is the* [*one*](one.html) *about whom it is written, 'Behold, I send My messenger before Your* [*face*](body.html)*, Who will prepare Your way before You.' "I say to you, among those born of women, there is no* [*one*](one.html) *greater than John; yet he who is least in the kingdom of God is greater than he."*

So, what were the people expecting? A suffering servant? - NO WAY!!! They expected a KING! So, [Yeshua](yeshua.html)'s answer is NO, but...you should be expecting me. That is why we should avoid stumbling over the suffering servant.

[***Tishri***](feasts.html)**(Ethanim)** Always has 30 days. Mazal is Maznaim (Scales). [Tribe](tribes.html) is Dan.

 **1rst** [Moon](chodesh.html) is in Bethulah.

[**New**](new.html)[**Moon**](chodesh.html)**. *Bamidbar (***[***Numbers***](nchart.html)***) 10:8-10***

 **Yom Teruah (Rosh Hashanah)**. ***Vayikra (Leviticus) 23:24***

 The month of the strong - **1 Kings 8:2**

 The [new](new.html) year for Kings begins.[Mishna](orallaw.html): [Seder](haggada.html) [Moed](settimes.html): Tractate Rosh HaShanah: 1:1

 The [Awesome](awesome.html) Days / Yamim Noraim, day 1.

Period of teshuvah / repentance day 30.

 [Adam](adam.html) and Eve are created, it is the [sixth](six.html) day. *Sanhedrin 38b*

 Cain and Abel are born. *Bereshit Rabbah 22*

 Noah's birthday. 1st day of the 1st month, 1056 AM (ATB, pg.307[[55]](#footnote-55)). ***Bereshit (Genesis) 8:13*** *(*[*Seder*](haggada.html) *Olam;Radak)*

 Noah has dry land. Noah removes the cover of the [ark](ark.html) and dispatches the dove. ***Bereshit (Genesis) 8:5, 8:13*** *Rashi*

 HaSatan stands before [HaShem](hashem.html) to accuse Job. ***Job 1:6,*** *Targum Jerus*

 Rebecca and Leah are remembered. (*Tanhuma, Vayera)*

 Sarah conceives [Isaac](isaac.html). *Yevamot 64b*

 [Rachel](rachel.html) conceives [Joseph](joseph.html). ***Bereshit (Genesis) 30:22ff*** is read (*Rosh HaShannah 10b*) *Yevamot 64*

 Pharaoh's cup bearer and baker have [dreams](dreams.html) related to their judgment. Oznaim L'Torah, *Rosh Hashanah 10a*

 [Joseph](joseph.html) was released from prison. *Rosh Hashanah 10b-11a*

 Pharaoh freed the Israelites from Slavery. *Rosh HaShannah 11a*

 [Plague](plagues.html) of wild beasts begins ([Plague](plagues.html) [number](nchart.html) 4). ***Shemot (***[***Exodus***](exodus.html)***) 8:24*** *Zihron Yemot Olam*

 Moses is up on Mount [Sinai](stages.html), the [third](three.html) [time](time.html), to get the second set of stone tablets. - day 30. ***Shemot (***[***Exodus***](exodus.html)***) 34:1***

 Hannah conceives Samuel. *Yevamot 64* ***1 Samuel 1:2-10***

 Nabal refuses to feed David's men. Abigail did feed them. ***1 Samuel 25:1-35***

 David is forgiven after sinning with Bathsheba. [Shabbat](sabbath.html) 56a

 Elisha prophesied the [birth](thebirth.html) of a son to the Shunamite. ***2 Kings 4:16****,* [*Zohar*](orallaw.html)*, Be-Shallah*

 Daniel 7:9-14 took place on this day. (seated for judgment) [Joseph](joseph.html) Good

 Daniel sees a vision of judgment. ***Daniel 7:9-10***

 Zerubbabel brought the [first](one.html) [offering](korbanot) on the [new](new.html) altar in [Jerusalem](city.html) in 538 BCE, ***Nehemiah 8:2***

 Daily [sacrifice](korbanot.html) restored by Zerrubbabel. [Talmud](orallaw.html) Zevachim 62a

 Ezra begins to reads the [law](law.html) to the people in 444 BCE. ***Nehemiah 8:2***

 Revelation 4:1-4 took place on this day (seated for judgment) [Joseph](joseph.html) Good

 [Burnt offering](korbanot)s begin before Ezra's foundation. ***Ezra 3:6***

 Herod slays the children trying to kill [Yeshua](yeshua.html). ***Matityahu (Matthew) 2:13-23*** (see the haftorah for the second day.)

 John the Baptist [wants](needs.html) to [know](daat.html) if [Yeshua](yeshua.html) is the "expected" [One](one.html), after raising widow's son. [***Luke***](luke.html) ***7:11-35***

 Judgment of the righteous ***Revelation 20:4-6***

 The [resurrection](techiyat.html) of the righteous. ***1 Thessalonians 4:16-17, I Corinthians 15:51-57***

 Remembrance of the [fathers](fathers.html) ***Revelation 21:12-14***

 Coronation of the King ***Revelation 11:15-18***

 "The [day of the Lord](day.html)" begins on this day. ***Zephaniah 1:14,16***

 The revelation of [Yeshua](yeshua.html) took place on this day. ***Revelation 1:9-11***

 **Torah** section for the [first](one.html) day is *Bereshit (Genesis) 21:1-34*, *Bamidbar (*[*Numbers*](nchart.html)*) 29:1-6*. **Haftarah** is *1 Samuel 1:1 - 2:10*.

 **Torah** section for the second day is *Bereshit (Genesis) 22:1-24*, *Bamidbar (*[*Numbers*](nchart.html)*) 29:1-6*. **Haftarah** is *Yiremyahu (Jeremiah) 31:1-19*.

 **2nd**

Period of teshuvah / repentance day 31.

 The [Awesome](awesome.html) Days / Yamim Noraim, day 2.

 God blesses the [seventh](seven.html) day and sanctifies it because He rested from all the work of creating.

***Bereshit (Genesis) 2:3****, Sanhedrin 38b*

 Moses is up on Mount [Sinai](stages.html), the [third](three.html) [time](time.html), to get the second set of stone tablets. - day 31. ***Shemot (***[***Exodus***](exodus.html)***) 34:1***

 The [letters](letters.html) engraved on [law](law.html) tablets were created at dusk on the eve of the [first](one.html) [Shabbat](sabbath.html).

*Pirkei De-Rabbi Eliezer 19*

 Ezra celebrates the second day of Yom Teruah by reading the [law](law.html) again. ***Nehemiah 8:13***

For more [insight](insights.html) into [events](feasts.html) of the Torah, see the author’s [study](study.html) on [FEASTS](feasts.html).

# XII. In the [Mishna](orallaw.html)

At [four](four.html) junctures, of the year, the [world](worlds.html) is judged;

on [Pesach](passover.html) for the grain;

on [Shavuot](shavuot.html) for the fruit of the tree;

on **Yom Teruah** all who [walk](walking.html) the earth pass before Him like young sheep, as scripture states: Tehillim ([Psalms](psalms1.html)) 33:15 He who forms the hearts of all, who considers everything they do; and

on Hag HaSuccoth for water (Rosh Hashanah 1:2).

The meaning of [Psalm](psalms1.html) 33:15 is: The Creator sees their hearts together and comprehends all their deeds.[[56]](#footnote-56)

# XIII. A Day for Breathing:

***I Corinthians 15:42-58*** *So will it be with the* [*resurrection*](techiyat.html) *of the dead. The* [*body*](body.html) *that is sown is perishable, it is raised imperishable; It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; It is sown a natural* [*body*](body.html)*, it is raised a* [*spiritual*](physical.html)[*body*](body.html)*. If there is a natural* [*body*](body.html)*, there is also a* [*spiritual*](physical.html)[*body*](body.html)*. So it is written: "The* [*first*](one.html) *man* [*Adam*](adam.html) *became a living being"; the last* [*Adam*](adam.html)*, a life-giving spirit. The* [*spiritual*](physical.html) *did not come* [*first*](one.html)*, but the natural, and after that the* [*spiritual*](physical.html)*. The* [*first*](one.html) *man was of the* [*dust*](rock.html) *of the earth, the second man from* [*heaven*](heaven.html)*. As was the earthly man, so are those who are of the earth; and as is the man from* [*heaven*](heaven.html)*, so also are those who are of* [*heaven*](heaven.html)*. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from* [*heaven*](heaven.html)*. I declare to you, brothers, that flesh and* [*blood*](body.html) *cannot* [*inherit*](inherit.html) *the kingdom of God, nor does the perishable* [*inherit*](inherit.html) *the imperishable. Listen, I tell you a mystery: We will not all* [*sleep*](mashal.html)*, but we will all be changed-- In a flash, in the twinkling of an eye, at the last* [*shofar*](shofar.html)*. For the* [*shofar*](shofar.html) *will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory." "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is* [*sin*](sin.html)*, and the power of* [*sin*](sin.html) *is the* [*law*](law.html)*. But thanks be to God! He gives us the victory through our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you* [*know*](daat.html) *that your labor in the Lord is not in vain.*

***Revelation 19:15-16*** *Out of his* [*mouth*](body.html) *comes a sharp sword with which to strike down the* [*nations*](nations.html)*. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this* [*name*](name.html) *written: KING OF KINGS AND LORD OF LORDS.*

***Revelation 11:15-17*** *The* [*seventh*](seven.html)[*angel*](angels.html) *sounded his* [*shofar*](shofar.html)*, and there were loud voices in* [*heaven*](heaven.html)*, which said: "The kingdom of the* [*world*](worlds.html) *has become the kingdom of our Lord and of his* [*Mashiach*](mashiach.html)*, and he will reign for ever and ever." And the* [*twenty*](twenty.html)*-*[*four*](four.html) *elders, who were seated on their thrones before God, fell on their faces and worshipped God, Saying: "We give thanks to you, Lord God Almighty, the* [*One*](one.html) *who is and who was, because you have taken your great power and have begun to reign.*

See also: Yeshayahu (Isaiah) 24, Yiremyahu (Jeremiah) 23:1-8, and Revelation 20:4-6.

Only [two](two.html) people, besides [Yeshua](yeshua.html), are ever called King of kings: **Artaxerxes** - Ezra 7:12 and **Nebuchadnezzar** in Daniel 2:37 and Yehezekel (Ezekiel) 26:7

Since we [know](daat.html) that Yom Teruah is a [time](time.html) for judgment, it follows that the most terrible judgment will begin on this [appointed](settimes.html) day. It follows also that this is why we should [pray](prayer.html) that our flight not take place on the [Shabbat](sabbath.html) - there would be no warning [shofar](shofar.html) blast:

***Matityahu (Matthew) 24:15-21*** *"So when you see* [*standing*](mashal.html) *in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel--let the reader understand-- Then let those who are in Judea flee to the mountains. Let no* [*one*](one.html) *on the roof of his house go down to take anything out of the house. Let no* [*one*](one.html) *in the* [*field*](field.html) *go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers!* [*Pray*](prayer.html) *that your flight will not take place in winter or on the* [*Shabbat*](sabbath.html)*. For then there will be great distress, unequaled from the beginning of the* [*world*](worlds.html) *until now--and never to be equaled again.*

Since Yom Teruah is the [appointed](settimes.html) day for [Yeshua](yeshua.html) to be seen by all flesh and declared King, it follows that this [event](feasts.html) will be [appointed](settimes.html) for this day:

***Matityahu (Matthew) 24:29-31*** *"Immediately after the distress of those days 'the* [*sun*](hachama.html) *will be darkened, and the* [*moon*](chodesh.html) *will not give its light; the* [*stars*](mazaroth.html) *will fall from the sky, and the heavenly* [*bodies*](body.html) *will be shaken.' "At that* [*time*](time.html) *the* [*sign*](signs.html) *of the Son of Man will appear in the sky, and all the* [*nations*](nations.html) *of the earth will* [*mourn*](mourning.html)*. They will see the Son of Man* [*coming*](coming.html) *on the clouds of the sky, with power and great glory. And he will send his* [*angels*](angels.html) *with a loud* [*shofar*](shofar.html) *call, and they will* [*gather*](gather.html) *his elect from the* [*four*](four.html) *winds, from* [*one*](one.html) *end of the* [*heavens*](heaven.html) *to the other.*

Notice that the [moon](chodesh.html) will not give it's light. Why? Because it is the [Rosh Chodesh](chodesh.html) for [Tishri](feasts.html)!

# XIV. A day for [Resurrection](techiyat.html)

“Likewise, on Rosh Hashanah, we do not act according to the custom of the [world](worlds.html). We transform this day into a [festival](festival.html) because it is the [time](time.html) of the [Resurrection](techiyat.html), which is com- pletely against the customary functioning of the [world](worlds.html), an absolute miracle. Our certainty in the miracle is our com- plete faith. Life is being renewed from its Source, and our sense of [connection](connection.html) to the Source of Life is the [festival](festival.html).”[[57]](#footnote-57)

There are [two](two.html) resurrections and [two](two.html) judgments. The [resurrection](techiyat.html) of the righteous occurs a thousand years before the [resurrection](techiyat.html) of the [wicked](wicked.html).

***Revelation 20:4-5*** *I saw thrones on which were seated those who had been given* [*authority*](authority.html) *to judge. And I saw the souls of those who had been beheaded because of their testimony for* [*Yeshua*](yeshua.html) *and because of the word of God. They had not worshipped the beast or his image and had not received his mark on their foreheads or their* [*hands*](fourteen.html)*. They came to life and reigned with* [*Mashiach*](mashiach.html) *a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the* [*first*](one.html)[*resurrection*](techiyat.html)*.*

***II Luqas (Acts) 1:4-11*** *On* [*one*](one.html) *occasion, while he was* [*eating*](eating.html) *with them, he gave them this* [*command*](cmds613.html)*: "Do not leave* [*Jerusalem*](city.html)*, but wait for the gift my Father promised, which you have heard me* [*speak*](mashal.html) *about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit." So when they met together, they asked him, "Lord, are you at this* [*time*](time.html) *going to restore the kingdom to Israel?" He said to them: "It is not for you to* [*know*](daat.html) *the times or dates the Father has set by his own* [*authority*](authority.html)*. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in* [*Jerusalem*](city.html)*, and in all Judea and Samaria, and to the ends of the earth." After he said this, he was taken up before their very* [*eyes*](body.html)*, and a* [*cloud*](important.html) *hid him from their sight. They were looking intently up into the sky as he was going, when suddenly* [*two*](two.html) *men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same* [*Yeshua*](yeshua.html)*, who has been taken from you into* [*heaven*](heaven.html)*, will come back in the same way you have seen him go into* [*heaven*](heaven.html)*."*

Notice that the Lord will return with the sound of the [shofar](shofar.html). And when He return, the righteous will get the [first](one.html) invisible transport to Israel, as it says in Yehezekel (Ezekiel) 37:13-14.

***I Thessalonians 4:14-18*** *We believe that* [*Yeshua*](yeshua.html) *died and rose again and so we believe that God will bring with* [*Yeshua*](yeshua.html) *those who have fallen* [*asleep*](mashal.html) *in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the* [*coming*](coming.html) *of the Lord, will certainly not precede those who have fallen* [*asleep*](mashal.html)*. For the Lord himself will come down from* [*heaven*](heaven.html)*, with a loud* [*command*](cmds613.html)*, with the* [*voice*](voice.html) *of the archangel and with the* [*shofar*](shofar.html) *call of God, and the dead in* [*Mashiach*](mashiach.html) *will rise* [*first*](one.html)*. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words.*

If we are [standing](mashal.html) on the earth, watching the Lord return in the clouds, then the Lord will be returning in the same way that He left!

***Matityahu (Matthew) 24:29-31*** *"Immediately after the distress of those days 'the* [*sun*](hachama.html) *will be darkened, and the* [*moon*](chodesh.html) *will not give its light; the* [*stars*](mazaroth.html) *will fall from the sky, and the heavenly* [*bodies*](body.html) *will be shaken.' "At that* [*time*](time.html) *the* [*sign*](signs.html) *of the Son of Man will appear in the sky, and all the* [*nations*](nations.html) *of the earth will* [*mourn*](mourning.html)*. They will see the Son of Man* [*coming*](coming.html) *on the clouds of the sky, with power and great glory. And he will send his* [*angels*](angels.html) *with a loud* [*shofar*](shofar.html) *call, and they will* [*gather*](gather.html) *his elect from the* [*four*](four.html) *winds, from* [*one*](one.html) *end of the* [*heavens*](heaven.html) *to the other.*

Since Yom Teruah is on [Rosh Chodesh](chodesh.html), and since, the [sun](hachama.html) will be darkened, this implies a solar eclipse as the [moon](chodesh.html) is always between the [sun](hachama.html) and the [moon](chodesh.html) at [Rosh Chodesh](chodesh.html). This leaves a situation where the [moon](chodesh.html) will not give it's light, and the [sun](hachama.html) will be darkened. The [sign](signs.html) of the Son of Man is probably [Rosh Chodesh](chodesh.html) with a solar eclipse, during the day! This would account for the [world](worlds.html) gazing intently at the sky when [Yeshua](yeshua.html) returns. The clouds could also represent, in addition to clouds, Israel as we meet the Lord in the air!

***Yeshayahu (Isaiah) 30:25-33*** *In the day of great slaughter, when the towers fall, streams of water will flow on every high mountain and every lofty hill. The* [*moon*](chodesh.html) *will shine like the* [*sun*](hachama.html)*, and the sunlight will be* [*seven*](seven.html) *times brighter, like the light of* [*seven*](seven.html) *full days, when* [*HaShem*](hashem.html) *binds up the bruises of his people and heals the wounds he inflicted. See, the* [*Name*](name.html) *of* [*HaShem*](hashem.html) *comes from afar, with burning anger and dense clouds of smoke; his lips are full of wrath, and his* [*tongue*](spirit.html) *is a consuming* [*fire*](fire.html)*. His breath is like a rushing torrent, rising up to the* [*neck*](body.html)*. He shakes the* [*nations*](nations.html) *in the sieve of destruction; he places in the jaws of the peoples a bit that leads them astray. And you will sing as on the night you celebrate a holy* [*festival*](festival.html)*; your hearts will rejoice as when people go up with flutes to the mountain of* [*HaShem*](hashem.html)*, to the* [*Rock*](rock.html) *of Israel.* [*HaShem*](hashem.html) *will cause men to hear his majestic* [*voice*](voice.html) *and will make them see his arm* [*coming*](coming.html) *down with raging anger and consuming* [*fire*](fire.html)*, with cloudburst, thunderstorm and hail. The* [*voice*](voice.html) *of* [*HaShem*](hashem.html) *will shatter Assyria; with his scepter he will strike them down. Every stroke* [*HaShem*](hashem.html) *lays on them with his punishing* [*rod*](staff.html) *will be to the music of tambourines and harps, as he fights them in battle with the blows of his arm. Topheth has long been prepared; it has been made ready for the king. Its* [*fire*](fire.html) *pit has been made deep and wide, with an abundance of* [*fire*](fire.html) *and wood; the breath of* [*HaShem*](hashem.html)*, like a stream of burning sulfur, sets it ablaze.*

This is the day for breathing. It is the day for blowing the [shofar](shofar.html). It is the day that we get our spirit back!

It is customary, on the day preceding Yom Teruah, to visit the cemetery after the morning service, to prostrate oneself on the graves of the righteous and to give alms to the poor.

The sages say that we should remember the '[fathers](fathers.html)' on Yom Teruah because on this day [Abraham](avraham.html) and [Jacob](israelja.html) were born.

***Revelation 21:10-14*** *And he carried me away in the Spirit to a mountain great and high, and showed me the Holy* [*City*](city.html)*,* [*Jerusalem*](city.html)*,* [*coming*](coming.html) *down out of* [*heaven*](heaven.html) *from God. It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. It had a great, high wall with* [*twelve*](twelve.html) *gates, and with* [*twelve*](twelve.html)[*angels*](angels.html) *at the gates. On the gates were written the names of the* [*twelve*](twelve.html)[*tribes*](tribes.html) *of Israel. There were* [*three*](three.html) *gates on the* [*east*](east.html)*,* [*three*](three.html) *on the north,* [*three*](three.html) *on the south and* [*three*](three.html) *on the west. The wall of the* [*city*](city.html) *had* [*twelve*](twelve.html) *foundations, and on them were the names of the* [*twelve*](twelve.html) *apostles of the Lamb.*

\* Here we are "remembering" the [fathers](fathers.html).

\* [Fourteen](fourteen.html) men were called "apostles". [One](one.html) fell -

 Judas. [One](one.html) was chosen extra: Mathias.

\* Paul was also was called an apostle, but, he was

 never numbered with the [twelve](twelve.html).

# XV. A Communal Day[[58]](#footnote-58)

All are viewed in a single scan… [as it says]:

***Tehillim (***[***Psalms***](psalms1.html)***) 33:15*** *He Who fashions their* [*heart*](body.html) *as* [*one*](one.html)*, Who comprehends all their deeds...*

***Rosh HaShana 18a*** *This must mean, "The Creator sees their hearts all at once and comprehends all their deeds".*

*Din* opens us to a vision of a [world](worlds.html) made whole, united In perspective and joined in awareness:

***Machzor Rosh haShana*** *All will blend into a single fellowship to do Your will with per­fect* [*heart*](body.html)*…*

On this day of wholeness, the individual must be cir­cumspect, careful not to draw attention to his separateness, blending into the totality of *din.* The Shunamite woman who cared for Elisha, despite her burning [desire](needs.html) for a child, was apprehensive about having the *navi* [pray](prayer.html) for her on Rosh HaShana:

***Melachim bet (II Kings) 4:11-13*** *And it happened on that day that he [Elisha] came there... "You have gone to such trouble for us, what can be done for you—would you be spoken for to the king?... And she said, "I* [*dwell*](dwelling.html) *among my people”.*

[***Zohar***](orallaw.html) ***Bereshit 44a-b*** *on that* day—the special day, Rosh haShana, when the bar­ren are remembered…

*spoken for to the king -* Thatday the Holy [One](one.html) is called the King of Justice and Elisha said, **"**Doyou need something from the King regarding your deeds"?

*she said, "I* [*dwell*](dwelling.html) *among my people" -* when it is the [time](time.html) of *Din* [one](one.html) should never be separate and distinct, never be [known](daat.html) individually…

Just as the Shunamite was afraid to stand out as an in­dividualon Rosh haShana, so are we careful In our [prayers](prayer.html) to talk only of [Creation](bara.html) as a whole, never mentioning our personal [needs](needs.html) no matter how intense.

Rosh haShana isa day when each person is seen as an individual, "as if [walking](walking.html) along the mountain pass of Beit Meron where [two](two.html) cannot go by at [one](one.html) [time](time.html)'**,** but it is also the day to crush individuality, when **"**allare viewed in a single scan”, not daring to be seen as separate. Rosh HaShana then exposes us to [two](two.html) opposing faces of *Din* at once, where we are both assigned the potential for [new](new.html) individuality and also viewed in the relentless vision of totality.

# XVI. A Day for [Eating](eating.html) and Drinking:

Ezra indicated that on Yom Teruah we should ...

***Nehemiah 8:10*** *Nehemiah said, "Go and enjoy choice* [*food*](food.html) *and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of* [*HaShem*](hashem.html) *is your strength."*

The sages believe that this incident happened the day before Yom Teruah:

***I Shmuel (Samuel) 25:4-12*** *While David was in the desert, he heard that Nabal was shearing sheep. So he sent* [*ten*](ten.html) *young men and said to them, "Go up to Nabal at Carmel and greet him in my* [*name*](name.html)*. Say to him: 'Long life to you! Good health to you and your* [*household*](househld.html)*! And good health to all that is yours! "'Now I hear that it is sheep-shearing* [*time*](time.html)*. When your shepherds were with us, we did not mistreat them, and the whole* [*time*](time.html) *they were at Carmel nothing of theirs was missing. Ask your own servants and they will tell you. Therefore be favorable toward my young men, since we come at a festive* [*time*](time.html) *(Yom Tov). Please give your servants and your son David whatever you can find for them.'" When David's men arrived, they gave Nabal this message in David's* [*name*](name.html)*. Then they waited. Nabal answered David's servants, "Who is this David? Who is this son of Jesse? Many servants are breaking away from their masters these days. Why should I take my bread and water, and the meat I have slaughtered for my shearers, and give it to men* [*coming*](coming.html) *from who knows where?" David's men turned around and went back. When they arrived, they reported every word.*

Lessons to be learned:

1. This day is sacred to the Lord. Repeated [three](three.html)

 (3) times.

2. Do not grieve. Repeated [three](three.html) (3) times.

3. Enjoy choice [food](food.html) and sweet drinks. Repeated

 [two](two.html) (2) times.

4. Send some to those who have nothing prepared.

 Repeated [two](two.html) (2) times.

## Omen [Foods](food.html)

***K'rithoth 6a*** *Said Abaye: Since you hold that symbols are meaningful, every man should make it a habit to* [*eat*](eating.html) *on* [*New*](new.html) *Year pumpkin, fenugreek, leek, beet and dates.*

Because of this [Gemara](orallaw.html), it is a custom to [eat](eating.html) these listed [foods](food.html), as well as other [foods](food.html), which represent good things. The goal of these omens is to act as a reminder. By [eating](eating.html) all of these [foods](food.html) that have positive connotations, a person realizes that now is the [time](time.html) he [needs](needs.html) to be asking for these good things, because now is the [time](time.html) he is being judged. As soon as the person realizes that now is the [time](time.html) that he is being judged, he will realize that omens alone will not be enough for his [salvation](salvation.html), and that repentance is needed. Therefore, [eating](eating.html) these omens, which are a reminder that now is the [time](time.html) for repentance, is extremely appropriate for Rosh HaShana.

Dates

The word for the [fifth](five.html) and final [food](food.html) "Tamri" or dates, sounds like the word "sheyitamu," "that they be consumed." Hence, we request that implores "may... our enemies be consumed.

Banana or beets

The word for the [fourth](four.html) [food](food.html), "Silka" or beets, sounds like the "siluk," meaning "removal." We therefore request: "may our adversaries be removed."

Leeks or cabbage

The word for the [third](three.html) [food](food.html), "Karsi," leeks or cabbage, sounds like the word "kares," "to cut off/destroy." We therefore request: "may... our enemies be destroyed."

Swiss chard

Swisschard is called‚ *Salka* which sounds like disappear in Aramaic. Therefore the request is‚ “may our enemies disappear. (sometimes we use spinach leaves here)

Fenugreek, black-eyed peas, or carrots

The second [food](food.html) mentioned is "Rubia," or fenugreek. The word "Rubia" sounds like the word "yirbu," the word for "increase." We therefore request: "may...our [merits](merit.html) increase."

Carrots (gezer in [Hebrew](hebrew.html)) are a popular item since in [Hebrew](hebrew.html), gezer, is the same word for carrot and a decree. So we request that [HaShem](hashem.html) will with hold any evil gezar (decree).

there is also some sort of vegetable that is called "*rubia*" which is something like a string bean. The word "*rubia*" which is Aramaic is similar to the word in [Hebrew](hebrew.html), "*rabu*" which means, "increase". Being that this is the case, we are to take the "*rubia*" and ask [HaShem](hashem.html) to grant us increase. I really don't [know](daat.html) what this is so sometimes we use string beans and sometimes we don't. In Israel they sell a small white bean that has a dark dot. The custom is that this is "*rabu*".

Gourd (pumpkin)

When we [eat](eating.html) the gourd, there are [two](two.html) possible requests that can be said. The [first](one.html) goes "May it be your will [HaShem](hashem.html) that our [merits](merit.html) be read / proclaimed before you." The other is "...that the decree of our sentence should be torn up."

Pomegranate

Another [food](food.html) that is [eaten](eating.html) is the pomegranate. The pomegranate has many cells in which the fruit surrounds the many [seeds](flower.html). So we ask [HaShem](hashem.html) to increase our [merit](merit.html) like the pomegranate (which has many [seeds](flower.html)).

Ram’s [head](body.html) (Fish [head](body.html))

Another [food](food.html) that is traditional to have is the [head](body.html) of an animal. The purpose of having a "[head](body.html)" on your table is not to turn your stomach, but that we should use it as a *simmon*; we [pray](prayer.html) to [HaShem](hashem.html) that we be the [head](body.html) and not the tail.



Apple in honey / sugar

Another [food](food.html) that we [eat](eating.html) is honey, because of its sweet taste. We dip Chalah ([holiday](festival.html) loaves of bread) and apples in honey. Upon [eating](eating.html) the apple and honey, we make a request that beseeches from [HaShem](hashem.html) that "You (should) renew us for a good and sweet year."

Just like we try to [eat](eating.html) special dishes on Rosh HaShanah, we refrain from other [foods](food.html). Nuts are avoided because 1) they have a tendency to lodge in the throat, thus making proper [prayer](prayer.html) difficult and 2) because they have the same numerical equivalent (in [Hebrew](hebrew.html)) as [sin](sin.html), which we are trying to avoid.

# XVII. Sefardi Customs[[59]](#footnote-59)

The Aqedah of Yitzchaq Abinu is a very important theme on both Rosh Hashanah and [Yom Kippur](kippur.html). [HaShem](hashem.html) said to [Abraham](avraham.html) that the [shofar](shofar.html) should be blown on Rosh Hashanah. Through this, whenever His people would [sin](sin.html), the [shofar](shofar.html) would remind him of the Aqedah and He would [forgive](forgive.html) them.

[Abraham](avraham.html) asked [HaShem](hashem.html) what a [shofar](shofar.html) was and on this it is written "...And [Abraham](avraham.html) lifted his [eyes](body.html) and behold a ram was caught in the thicket by his horns."

The [shofar](shofar.html) is [first](one.html) blown on the [first](one.html) morning of Rosh Hashanah (unless it falls on [Shabbat](sabbath.html)) and is preceded by the blessing of Sheheheyanu. On the second day Sheheheyanu is not recited. This is in accordance with Sepharadim who, in general, follow the teachings of Maran in the Shulhan Arukh. Ashkenazim, who generally go according to the Rama, recite the blessing on both days.

Some sit for the recitation of the blessings of the [shofar](shofar.html), while others stand. The custom at [Midrash](orallaw.html) BEN ISH HAI is for the congregation to sit during the blessings. In accordance with the custom of the Sepharadim, the congregation sits during the blowings prior to the [Amidah](amida.html).

Women are, in theory, exempt from hearing the [shofar](shofar.html). However, most women nowadays are considered to have made a vow to hear it and, as such, if they are unable to hear it on Rosh Hashanah they must make an annulment of that vow prior to the onset of the holy day.

Rosh Hashanah is [one](one.html) of the holiest days in the year and a day of judgment for all mankind. In preparation, on the morning of erev Rosh Hashanah, [one](one.html) should cut ones [hair](hair.html) (specifically before midday, as according to the kabbala [hair](hair.html) should not be cut in the afternoon). Both men and women go to the [mikveh](forty.html), (ritual-bath) and some fast. Hattarath Nedareem (the annulment of vows) is made.

It is customary to visit the cemeteries on the eve of the [holiday](festival.html). In [Jerusalem](city.html), a Hakham should be consulted concerning changes made to this custom.

When Rosh Hashanah falls on Thursday and Friday, [one](one.html) must remember to prepare the Erub Tabshileen in order to be able to cook on Rosh Hashanah for [Shabbat](sabbath.html).

The wearing of white clothes is prescribed for Rosh Hashanah and Sepharadim should be strict in this regard. When the [nations](nations.html) of the [world](worlds.html) are to be judged, they wear black. But the [Jewish](gen-jew.html) [nation](nations.html), [coming](coming.html) in judgment before its Creator, wears white as a [sign](signs.html) of faith and confidence that the Heavenly Father, in his abundant mercy, will bless us with a good and favorable judgment. However, [one](one.html) should not wear [new](new.html) clothes on the [first](one.html) day, as this might lead to arrogance at a [time](time.html) when [one](one.html) is pleading for mercy.

During the Arbit [prayer](prayer.html), it is a good custom, and common in several Sepharadi [communities](community.html), for the [amidah](amida.html) to be read aloud.

Extreme care should be taken to avoid anger on Rosh Hashanah. To assist in this, the lady of the house should ensure that the table is laid and everything preprared when her husband returns home from [Synagogue](synagog.html). But if it is not, the husband must take care not to be bothered by it in any way.

While some [eat](eating.html) fish during Rosh Hashanah, it is correct to abstain, in accordance with the teachings of (among others) Rab Hida. *Dagh* is likened to the word for worry *Deagha*. If it is not practical to place a *Rosh Kebes* (ram’s [head](body.html)) on the table, a rooster [head](body.html) should be used instead. In any case a fish [head](body.html) should be avoided for the above-mentioned reason.

On the [first](one.html) day, Tashlikh, the casting of ones [sins](sin.html) into the water, is recited. When the [first](one.html) day of Rosh Hashanah fall on [Shabbat](sabbath.html), Some postpone Tashlikh to the second day. However, according to the ruling in Ben Ish Hai, Tashlikh must be made on the [first](one.html) day, even when it is on [Shabbat](sabbath.html). In such a case, however, since [one](one.html) may not carry outside an erub, only the portion of "Mi E-l Kamokha" is recited by [heart](body.html) at the water, and the portions before and after are read in the [Synagogue](synagog.html). Tashlikh is preceded by the reading of Tehillim and Adra Zota. (Tehillim are also read on the second day, followed by Adra Rabba).

Rabbi David [Yosef](joseph.html), the son of HaRav Ovadiah [Yosef](joseph.html) addresses this issue in his Torat HaMoadim on the Yamim HaNoraim (3:20).

*"When [day* [*one*](one.html) *of] Rosh HaShana falls on Shabat, if there is eruv in town, or the place of saying the order of tashlikh is outside the eruv boundaries,* [*one*](one.html) *should refrain from saying the order of tashlikh on Shabat. [This is] so that the public will not stumble by carrying Mahzors from a private domain into a public domain. That year tashlikh should be recited on the second day of Rosh HaShana.*

*If the recitation of the order of tashlikh is performed within the boundaries of the eruv tashlikh can be recited even on Shabat. Even those who makhmir (follow stricter opinions) not to rely on the eruv and do not carry anything in the public domain on Shabat (even with an eruv) are still able to recite the order of tashlikh on Shabat. They can* [*hand*](fourteen.html) *the Mahzors to children below the age of observing the* [*mitzvot*](cmds613.html) *to carry for them.*

*There are those who always postpone reciting the order of tashlikh to the second day when the* [*first*](one.html) *day of Rosh HaShana falls on Shabat. If there is an eruv in a place it is always more correct to recite it on day* [*one*](one.html) *of Rosh HaShana, even when that day is on Shabat."*

 The reading of Tehillim and Adra Zota and Rabba usually takes place at people's homes, in groups of [ten](ten.html) to [fifteen](fifteen.html). It is followed there by the the [praying](prayer.html) of Minha (afternoon [prayers](prayer.html)), except on [Shabbat](sabbath.html), when all [pray](prayer.html) at the [Synagogue](synagog.html), in order to hear the Sefer Torah.

When the [first](one.html) day is on [Shabbat](sabbath.html), Ashkenazim postpone the recitation of Tashlikh to the second day. In the holy work BEN ISH HAI, however, it is written that Tashlikh is made on the [first](one.html) day, even when this is on [Shabbat](sabbath.html). In such a case, however, great care must be taken not to carry a prayerbook (or anything else) in a place where there is no erub.

Some Ashkenazim symbolically throw bread into the water at Tashlikh services. However, there is a difference of opinion among Ashkenazim on this matter and others do not, since it is forbidden to feed the fish in the sea on [Shabbat](sabbath.html) or Yom Tov. Sepharadim do not have this custom and may not throw bread into the water on Rosh Hashanah.

During the [ten](ten.html) days from Rosh Hashanah to [Yom Kippur](kippur.html) [one](one.html) should be particularly careful about ones actions and speech, be repentant and increase the giving of charity.

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Taken from the writings of Hakham Ya'aqob Menashe.

**‘Aqedath Yishaq’[[60]](#footnote-60)**

(The [sacrifice](korbanot.html) [lit. binding] of our father [Isaac](isaac.html)).

At the age of [one](one.html) hundred years and ninety years respectively, after numerous years of waiting, when all thought it could not be done, [Abraham](avraham.html) and Sarah were blessed with a son: Yitzchaq.

Then [one](one.html) day, [HaShem](hashem.html) called out to [Abraham](avraham.html): "[Abraham](avraham.html)", and he replied: "Here am I". And [HaShem](hashem.html) said: "Take now your...only son ... Yitzchaq, whom you love and go to the land of Moriah and offer him there for a burnt-[offering](korbanot), on [one](one.html) of the mountains that I will tell you of."

[Abraham](avraham.html) did not [know](daat.html) how to approach Sarah, as he [knew](daat.html) that her soul was bound up with that of her son's. He told her that their son was now grown but had not had the opportunity to learn how to serve [HaShem](hashem.html). He would take him to the [Midrash](orallaw.html) of Shem and Eber where he would learn the ways of [HaShem](hashem.html).

All that night Sarah held her son tight and instructed [Abraham](avraham.html) to take good care of him for she had no other son. In the morning, all cried hard and long as [Abraham](avraham.html) took [two](two.html) of his young men with him and Yitzchaq his son and they set off on their way.

On the way, Satan came to [Abraham](avraham.html) in the guise of an old man of lowly spirit. "Have you lost your mind," he said to [Abraham](avraham.html), "that you are going to slaughter your only child, whom [HaShem](hashem.html) gave you late in life? Surely you realize", he added, "that this is not [HaShem](hashem.html)'s beckoning. The Almighty would never [command](cmds613.html) you to do such a thing as take your son's life!"

[Abraham](avraham.html) paid him no heed for he realized that this was Satan and scolded him and chased him away. But Satan returned.

This [time](time.html) he came in the guise of a very good-looking young man and approached Yitzchaq. "Did you [know](daat.html)", he said to him, "that your old father has lost his mind and is going to slaughter you today for naught?"

"Ignore him," [Abraham](avraham.html) said to his son Yitzchaq, "for he is Satan and has come to turn us away from the [mitzva](cmds613.html) that [HaShem](hashem.html) has instructed us to perform". And they continued on their way.

On the [third](three.html) day [Abraham](avraham.html) lifted up his [eyes](body.html) and saw the place from afar. He saw a pillar of [fire](fire.html) from the ground to the [Heavens](heaven.html) and a heavy [cloud](important.html) in which he saw the Glory of [HaShem](hashem.html). He asked Yitzchaq if he too could see the mountain, to which Yitzchaq replied that he could also see a pillar of [fire](fire.html) and the Glory of [HaShem](hashem.html) in a [cloud](important.html).

However, the [two](two.html) young men he took with him (Yishmael and Eliezer) could only see the mountain. From this [Abraham](avraham.html) deduced that they were not to accompany him and should stay with the [donkey](chamor.html). So he put the wood for the [sacrifice](korbanot.html) on his son Yitzchaq, took the [fire](fire.html) and knife in his [hand](fourteen.html) and he and his son continued on alone.

When they reached the place, [Abraham](avraham.html) built the altar and laid the wood upon it. Yitzchaq, knowing he was to be the [sacrifice](korbanot.html), helped his father to prepare it. [Abraham](avraham.html) then bound his son to place him upon the altar.

Yitzchaq requested his father to take the remaining ashes and give them to his mother Sarah, "But please do not tell her of this while she is near a well or a high place", he added, "lest she throw herself off because of me, and die".

Upon hearing this [Abraham](avraham.html) cried exceedingly, as did his son, till Yitzchaq requested him not to delay what the Almighty had commanded him to do. With that [Abraham](avraham.html) placed him upon the altar and stretched forth his [hand](fourteen.html) to slay his son.

And the [angel](angels.html) of [HaShem](hashem.html) called to him from [Heaven](heaven.html) and said: "[Abraham](avraham.html), [Abraham](avraham.html)," and he replied: "Here am I." And he said: "Lay not thy [hand](fourteen.html) upon the lad... for now I [know](daat.html) that thou art a G-d fearing man, seeing that thou hast not withheld... thine only son from me." Then [Abraham](avraham.html) lifted up his [eyes](body.html) and looked and behold... a ram was caught in the thicket by his horns and he offered it as a burnt-[offering](korbanot) instead of his son.

In the meantime, Satan, in the guise of a very humble old man visited Sarah. "Do you [know](daat.html)", he said to Sarah, "what [Abraham](avraham.html) did to Yitzchaq your son? He built an altar and sacrificed him on it, mercilessly, while Yitzchaq was [crying](mashal.html) and screaming."

Upon hearing this Sarah cried an exceedingly loud and bitter [cry](mashal.html). She then went with her servants to [Hebron](city.html) to ask if anyone had seen her son, but she received no reply. Then Satan returned, in the guise of a man, and said: "I lied to you, for [Abraham](avraham.html) did not slaughter Yitzchaq and he is not dead."

When Sarah heard this her joy was so great that her soul left her and she died and was [gathered](gather.html) unto her people.

[Abraham](avraham.html) and Yitzchaq met up with the [two](two.html) lads whom they left on the way and all returned home. They asked of the whereabouts of Sarah and they were told that she went to look for them because of the thing that was told to her.

# XVIII. [Laws](law.html) of Yom Teruah

The obligations to honor and enjoy the [festival](festival.html) are fulfilled by preparations like bathing, haircuts, special ([new](new.html)) clothing and cleaning the house. A husband must buy [new](new.html) clothing or jewelry for his wife. Treats are given to the children. The woman of the [household](househld.html) [lights](lights.html) candles before sunset of the [first](one.html) night and a half hour after sunset on the second night of Rosh Hashanah and recites blessings over the candles. The [festival](festival.html) is sanctified in words (Kiddush) over wine at the night and also during the day, before the meals.

[Foods](food.html) representing joy and blessing are [eaten](eating.html) at the night meals, and [prayers](prayer.html) are recited for a good year using puns based on the names and nature of the [foods](food.html) (*simanim*): fish [head](body.html), carrots, pomegranate (lettuce, raisin, celery).

[Two](two.html) festive meals each day. Guests!

Maimonides - "[One](one.html) who celebrates but closes his door to the less fortunate is engaged in joy of the stomach and not joy of a [mitzva](cmds613.html)."

If a [Jew](gen-jew.html) was limited to only [two](two.html) [Jewish](gen-jew.html) books, which ones should he choose? My own suggestion: the Code of [Jewish](gen-jew.html) [Law](law.html) and a Siddur or Machzor. With these, [one](one.html) would [know](daat.html) how to act and [pray](prayer.html) as a [Jew](gen-jew.html). But on an even deeper level, the Code of [Jewish](gen-jew.html) [Law](law.html) is the distillation of the [knowledge](knowledge.html) in the [Talmud](orallaw.html) and Commentaries; the Siddur is a compilation of [Jewish](gen-jew.html) philosophy culled from accepted rabbinic attitudes. The [prayer](prayer.html) book thus contains the fundamental theology of Judaism. To understand the meaning of the Torah [festivals](festivals.html), it is crucial to [study](study.html) the [prayers](prayer.html) and their origins. Preparation for Rosh Hashana should include, in addition to the daily [shofar](shofar.html) blast, the 27th [Psalm](psalms1.html), penitential [prayers](prayer.html), visiting the cemetery and dispensing charity, an intensive [study](study.html) of the Rosh Hashana Machzor.[[61]](#footnote-61)

# XIX. Bi-polarity of Torah[[62]](#footnote-62)

In [Pesach](passover.html) we look at a [new](new.html) beginning a [new](new.html) age so to [speak](mashal.html) from the age of slavery and bondage to the age of nobility and kingship.

When we sit for [Pesach](passover.html) don't we put cushions on the chairs and [eat](eating.html) in the manner of Kings. And we [eat](eating.html) [Pesach](passover.html) with [Mashiach](mashiach.html) at the [wedding](wedding.html) feast will we not be as consorts of the King?

Now in Rosh HaShanah we look at also a [new](new.html) age, from chaos to an age of order and kingship and sovereignty which [Adam](adam.html) had in [Gan Eden](eden.html).

Marqos starts his [Mishna](orallaw.html) with an incredible statement: the "Resheet" of the "[gospel](mishna1.html)" of [Yeshua](yeshua.html) the [Mashiach](mashiach.html) the Chief Hakham and King (Son of G-d).

Well let me see, we [know](daat.html) from ethymology that [gospel](mishna1.html) comes from the Old English G-d's spell, or the story of the acts of [HaShem](hashem.html) and thus this idea that a [gospel](mishna1.html) is a biography of [Mashiach](mashiach.html), which a great error. We [know](daat.html) from Hakham Shaul that G-d is going to the judge the [world](worlds.html) by the "[Gospel](mishna1.html)" so out goes through the window this idea of a "biography" and yes it reamins no other solution but Torah. Havings said this what kind of Torah?

If we take this [Gospel](mishna1.html) as chronicling [Tishri](feasts.html) with the Yamim HaNoraim as the [time](time.html) when Yochanan preached repentance as well as the month of [Elul](elul.html), then [Tishri](feasts.html) is very much a [festival](festival.html) of [Oral Torah](orallaw.html), whilst [Pesach](passover.html), and specially, [Shavuot](shavuot.html) is of Written Torah. Why? Well to start up with the emeblem of Rosh HaShanah or Yom Teruah is the [shofar](shofar.html) or [horn](shofar.html). The Written Torah tells us to blow the [horn](shofar.html) but it does not tell us how to do it or what sounds to make.

The blowing of the [horn](shofar.html) with different notes alludes then to the [Oral Torah](orallaw.html) being blown through the [horn](shofar.html) specially when w blow - Ye-Shu-ach. Yeshuach = [Salvation](salvation.html) I just hyphenated it because it uses [three](three.html) notes with the middle [one](one.html) prolonged a bit more than the beginning note and the last note.

So, [Yeshua](yeshua.html) is blown though the [shofar](shofar.html) a symbol of the Akedah. In fact the Akedah has much more significance in the [Oral Torah](orallaw.html) than in the written [one](one.html). In the Orah Torah we have the [sacrifice](korbanot.html) of Yitschaq, and the [horn](shofar.html) which symbolises the [sacrifice](korbanot.html) of Yitschaq also sings of the [sacrifice](korbanot.html) of [Yeshua](yeshua.html). And it is these [two](two.html) sacrifices which in my opinion constitute the foundation of the [Oral Torah](orallaw.html). Therefore a [Gospel](mishna1.html) is the [Oral Torah](orallaw.html).

***Marqos (Mark) 1:1*** *Ha-Reshit of the Torah Shebe Al Peh (or* [*Masorah*](mishna1.html)*) of* [*Yeshua*](yeshua.html) *Ha-*[*Mashiach*](mashiach.html) *the Rosh le Yisrael.*

Do you see a gap between Marqos 1:1 and Marqos 1:2?

***Marqos (Mark) 1:1*** *The beginning of the* [*gospel*](mishna1.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, the Son of God;*

***Marqos (Mark) 1:2*** *As it is written in the prophets, Behold, I send my messenger before thy* [*face*](body.html)*, which shall prepare thy way before thee.*

The gap in Marqos is very similar to the gap we see between Bereshit (Genesis) 1:1 and Bereshit (Genesis) 1:2

***Bereshit (Genesis) 1:1*** *In the beginning God created the* [*heaven*](heaven.html) *and the earth.*

***Bereshit (Genesis) 1:2*** *And the earth was without form, and void; and darkness [was] upon the* [*face*](body.html) *of the deep. And the Spirit of God moved upon the* [*face*](body.html) *of the waters.*

Like there was a [world](worlds.html) created or universe created which must have been good, but all of a sudden turns into chaos.

If we return now to Marqos 1:1 we find a Reshit of the [Gospel](mishna1.html) but it is not explained like suddenly everything is descended into a chaos no?

The missing link between vv. 1 & 2 of Marqos is given to us in Pirqe Avot 1:1.

There was an oral tradition received from Har [Sinai](stages.html) from Moshe until the times of the Bet Din Gadol, but the Scribes and Pharisees ended up controlling the Bet Din Gadol and creating a split with many of the apostate [Kohanim](priests.html) which held to a different halakha then that of SOLA SCRIPTURA (scripture only) or Sadducees, and then we had the true [Kohanim](priests.html) in the Araba with also some strange puritanical Halakha, so [Mashiach](mashiach.html) somes to an age where the Halakaha is being sorted out.

And so we are at with Marqos v.2 and this ordering of the universe of the Halakha, very much like in Bereshit (Genesis) we have an ordering in the [seven](seven.html) days of [creation](bara.html). O.K. so, like in Bereshit, we have here in Marqos a [creation](bara.html), a catastrophe, and a reordering and shaping of this Halakha. And these [three](three.html) verses in Marqos are like the index or introduction of the Book. But back to Yom Teruah, the notes of the [shofar](shofar.html) also are in a way a restructuring of the [world](worlds.html) through sound representing the restructuring and reordering of the [world](worlds.html) and of the Halakha.

This is why I said that Yom Teruah is a [festival](festival.html) celebrating the Halakha as we have it ordered to day. there will be further reordering of the Halakha in the Messianic Age, but basically it is in this age that the Halakha is being sorted out. In fact over the last [two](two.html) centuries there has been a tremendous publishing, joining, and codifying of Halakha, which culminated with the publication of thousands of Responsas and ancient documents in CD ROM by the [Jewish](gen-jew.html) University of Bar Ilan

For more [insight](insights.html) into the bipolarity of the Torah, see the author’s [study](study.html) on [RAINS](rains.html).

# XX. In the the Nazarean Codicil

In this section I have detailed the verses in the Nazarean Codicil which deal with Yom Teruah. My [teacher](teacher.html), His Eminence Hakham Dr. [Yoseph](joseph.html) ben Haggai, gave over these ideas.

Recall that the machzor, the prayerbook, divides the service into [three](three.html) parts: Malchiyot (Kingship of [HaShem](hashem.html)), Zichronot (Remembrance), and Shofarot ([Shofar](shofar.html) sounds). Lets start with a Shafarot ([Shofar](shofar.html) sounds) verses:

In the Hebraic mind, alms are given to avert danger. With this understanding lets examine:

***Matityahu (Matthew) 6:2*** *Therefore when thou doest [thine] alms, do not sound a* [*shofar*](shofar.html) *before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.*

The aversion of danger with alms (or shekels ☺), is described in the [Gemara](orallaw.html):

***Shabbath 156b*** *From Samuel too [we learn that] Israel is immune from planetary influence. For Samuel and Ablat were* [*sitting*](mashal.html)*, while certain people were going to a lake. Said Ablat to Samuel: ‘That man is going but will not return, [for] a snake will bite him and he will die.’ ‘If he is an Israelite,’ replied Samuel. ‘he will go and return.’ While they were* [*sitting*](mashal.html) *he went and returned. [Thereupon] Ablat arose and threw off his [the man's] knapsack, [and] found a snake therein cut up and lying in* [*two*](two.html) *pieces — Said Samuel to him, ‘What did you do?’ ‘Every day we pooled our bread and* [*ate*](eating.html) *it; but to-day* [*one*](one.html) *of us had no bread, and he was ashamed. Said I to them, "I will go and collect [the bread]". When I came to him, I pretended to take [bread] from him, so that he should not be ashamed.’ ‘You have done a good deed,’ said he to him. Then Samuel went out and lectured: But charity delivereth from death; and [this does not mean] from an unnatural death, but from death itself.*

Yom Teruah is a day set aside for the gathering of the elect:

***Bamidbar (***[***Numbers***](nchart.html)***) 29:1-6*** *And in the* [*seventh*](seven.html) *month, on the* [*first*](one.html) *[day] of the month, ye shall have an holy convocation (this is a day set aside for gathering); ye shall do no servile work: it is [a Yom Teruah], a day of blowing the* [*shofar*](shofar.html) *unto you. And ye shall offer a* [*burnt offering*](korbanot) *for a sweet savour unto* [*HaShem*](hashem.html)*;* [*one*](one.html) *young bullock,* [*one*](one.html) *ram, [and]* [*seven*](seven.html) *lambs of the* [*first*](one.html) *year without blemish: And their meat* [*offering*](korbanot) *[shall be of] flour mingled with oil,* [*three*](three.html) *tenth deals for a bullock, [and]* [*two*](two.html) *tenth deals for a ram, And* [*one*](one.html) *tenth deal for* [*one*](one.html) *lamb, throughout the* [*seven*](seven.html) *lambs: And* [*one*](one.html) *kid of the goats [for] a* [*sin*](sin.html)[*offering*](korbanot)*, to make an* [*atonement*](atonemen.html) *for you: Beside the* [*burnt offering*](korbanot) *of the month, and his meat* [*offering*](korbanot)*, and the daily* [*burnt offering*](korbanot)*, and his meat* [*offering*](korbanot)*, and their drink offerings, according unto their manner, for a sweet savour, a* [*sacrifice*](korbanot.html) *made by* [*fire*](fire.html) *unto* [*HaShem*](hashem.html)*.*

Now, compare the above verses with the prophecy of the gathering of the elect:

***Matityahu (Matthew) 24:31*** *And he shall send his* [*angels*](angels.html) *(His minister) with a great sound of a* [*shofar*](shofar.html)*, and they shall* [*gather*](gather.html) *together his elect from the* [*four*](four.html) *winds, from* [*one*](one.html) *end of* [*heaven*](heaven.html) *to the other.*

In the gathering of the elect, the [shofar](shofar.html) is prominent, as it is on Yom Teruah. Therefore, we must conclude that the gathering of the elect will take place on Yom Teruah.

To understand these next phrases, we must consider how a [shofar](shofar.html), a ram’s [horn](shofar.html), was used in Biblical times. Today a [shofar](shofar.html) is considered a piece of Judaica, a religious item. To get a [shofar](shofar.html) [one](one.html) would go to the local [synagogue](synagog.html) or Judaica store. However, in Biblical times you would have gone down to the local sword or javelin maker, because the [shofar](shofar.html) was primarily a weapon of war. The [shofar](shofar.html) was used by military commanders and officers to signal the troops. This is illustrated by:

***Shoftim (Judges) 7:16-22*** *And he divided the* [*three*](three.html) *hundred men [into]* [*three*](three.html) *companies, and he put a* [*shofar*](shofar.html) *in every man's* [*hand*](fourteen.html)*, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the* [*camp*](stages.html)*, it shall be [that], as I do, so shall ye do. When I blow with a* [*shofar*](shofar.html)*, I and all that [are] with me, then blow ye the shofarot also on every side of all the* [*camp*](stages.html)*, and say, [The sword] of* [*HaShem*](hashem.html)*, and of Gideon. So Gideon, and the hundred men that [were] with him, came unto the outside of the* [*camp*](stages.html) *in the beginning of the middle watch; and they had but newly set the watch: and they blew the shofarot, and brake the pitchers that [were] in their* [*hands*](fourteen.html)*. And the* [*three*](three.html) *companies blew the shofarot, and brake the pitchers, and held the lamps in their left* [*hands*](mashal.html)*, and the shofarot in their right* [*hands*](mashal.html) *to blow [withal]: and they cried, The sword of* [*HaShem*](hashem.html)*, and of Gideon. And they stood every man in his place round about the* [*camp*](stages.html)*: and all the host ran, and cried, and fled. And the* [*three*](three.html) *hundred blew the shofarot, and* [*HaShem*](hashem.html) *set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, [and] to the border of Abel-meholah, unto Tabbath.*

In the above example, the enemy was terrified when they heard so many shofarot because those were only the commanders, or so they thought, and yet there was a great multitude!

The [shofar](shofar.html) is then an implement of war. Whenever we see the [shofar](shofar.html), we should have, in our mind, the vision of a weapon of war. Its use was for war and for preparation for war. This is beautifully shown in:

***Zephaniah 1:12-16*** *And it shall come to pass at that* [*time*](time.html)*, [that] I will search* [*Jerusalem*](city.html) *with candles, and punish the men that are settled on their lees: that say in their* [*heart*](body.html)*,* [*HaShem*](hashem.html) *will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit [them]; and they shall plant vineyards, but not drink the wine thereof. The great* [*day of HaShem*](hashem.html) *[is] near, [it is] near, and hasteth greatly, [even] the* [*voice*](voice.html) *of the* [*day of HaShem*](hashem.html)*: the mighty man shall* [*cry*](mashal.html) *there bitterly. That day [is] a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day (yom) of the* [*shofar*](shofar.html) *and alarm (teruah) against the fenced cities, and against the high towers.*

Hmmm, a Yom [Shofar](shofar.html) Teruah…

To sum it up, lets note that the [shofar](shofar.html), this implement of war, is designed to terrify:

***Amos 3:6*** *Shall a* [*shofar*](shofar.html) *be blown in the* [*city*](city.html)*, and the people not be afraid? shall there be evil in a* [*city*](city.html)*, and* [*HaShem*](hashem.html) *hath not done [it]?*

With this in mind, lets look at another commander:

***1 Corinthians 4:16*** *For the Master himself [*[*Mashiach*](mashiach.html)*] shall descend from* [*heaven*](heaven.html) *with a shout, with the* [*voice*](voice.html) *of the archangel [His Chief minister], and with the shafar of God: and the dead in* [*Mashiach*](mashiach.html) *shall rise* [*first*](one.html)*:*

Note the association of the [shofar](shofar.html) with the [command](cmds613.html) of the Archangel (Chief Minister = Commander). Thus Yom Teruah is associated with a battle.

Now lets examine verses of Zichronot (Remembrance).

***1 Corinthians 14:8*** *For if the* [*shofar*](shofar.html) *give an uncertain sound, who shall prepare himself to the battle?*

Now, compare that with:

***Bamidbar (***[***Numbers***](nchart.html)***) 10:8-9*** *And the sons of Aaron, the* [*priests*](priests.html)*, shall blow with the shofarot; and they shall be to you for an ordinance for ever throughout your* [*generations*](toldot.html)*. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the shofarot; and ye shall be* ***REMEMBERED*** *(and/or you will remember) before* [*HaShem*](hashem.html) *your God, and ye shall be saved from your enemies.*

These verses allude to the fact that Yom Teruah will be a day for battle preparation.

***1 Corinthians 15:52*** *In a moment, in the twinkling of an eye, at the last blast of the* [*shofar*](shofar.html)*: for the* [*shofar*](shofar.html) *shall sound, and the dead shall be raised incorruptible, and we shall be* [*physically*](physical.html) *transformed.*

Compare the above verses with:

***Vayikra (Leviticus) 23:23-25*** *And* [*HaShem*](hashem.html) *spake unto Moses, saying,* [*Speak*](mashal.html) *unto the children of Israel, saying, In the* [*seventh*](seven.html) *month, in the* [*first*](one.html) *[day] of the month, shall ye have a* [*Shabbat*](sabbath.html)*, a memorial [Zichronot - a remembrance] of blowing of shofarot, an holy convocation [a day set aside for gathering]. Ye shall do no servile work [therein]: but ye shall offer an* [*offering*](korbanot) *made by* [*fire*](fire.html) *unto* [*HaShem*](hashem.html)*.*

So, on The Day of Zichronot, of Remembrance, the righteous living and dead shall be [gathered](gather.html) and transformed.

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 12:18-19*** *For ye are not come unto the mount that might be touched, and that burned with* [*fire*](fire.html)*, nor unto blackness, and darkness, and tempest, And the sound of a* [*shofar*](shofar.html)*, and the* [*voice*](voice.html) *of words (*[*commandments*](cmds613.html) *– as at Mt.* [*Sinai*](stages.html)*); which [*[*voice*](voice.html)*] they that heard intreated that the word (*[*command*](cmds613.html)*) should not be directly addressed to them any more:*

Note how the Israelites panicked and ran at the [voice](voice.html) of [HaShem](hashem.html) from Mt. [Sinai](stages.html):

[***Midrash***](orallaw.html) ***Rabbah - Shemot (***[***Exodus***](exodus.html)***) XXIX:4*** *Another explanation of I AM THE LORD THY GOD. R Aha b. R. Hanina began: Hear, O My people, and I will* [*speak*](mashal.html) *(Ps. L, 7). (As it is written on the Decalogue down to) R. Simeon b. Yohai said: The Holy* [*One*](one.html)*, blessed be He, said to Israel: ‘I am God over all earth's creatures, yet I have associated My* [*name*](name.html) *only with you; for I am not called "the god of idolaters" but "the God of Israel".’ R. Levi said: Israel asked of God* [*two*](two.html) *things-that they should see His glory and hear His* [*voice*](voice.html)*; and they did see His glory and hear His* [*voice*](voice.html)*, for it says, And ye said: Behold, the Lord our God hath shown us His glory and His greatness, and we have heard His* [*voice*](voice.html) *out of the midst of the* [*fire*](fire.html) *(Deut. V, 21). But they had no strength to endure [this Revelation], for when they came to* [*Sinai*](stages.html) *and God revealed Himself to them, their souls fled because He* [*spoke*](mashal.html) *with them, as it says, My soul failed me when He* [*spoke*](mashal.html) *(S.S. V, 6). It was the Torah that pleaded for mercy for them before God: ‘Is there a king who gives his daughter away in* [*marriage*](mashal.html) *and slays his own family? The whole* [*world*](worlds.html) *is now rejoicing, yet Thine own children are dead.’ Whereon their souls immediately returned, for it says, The* [*law*](law.html) *of the Lord is perfect, restoring the soul (Ps. XIX, 8). R. Levi said: Was it not obvious to God that if He revealed His glory to Israel and made them hear His* [*voice*](voice.html)*, they would not be able to endure it? God, however, foresaw that they would* [*one*](one.html) *day worship idols, and to prevent them from pleading, ‘Had God shown us His glory and greatness, and made us hear His* [*voice*](voice.html)*, we would not have worshipped idols’- for this reason does it say, ’Hear, O My people, and I will* [*speak*](mashal.html)*. '*

[***Midrash***](orallaw.html) ***Rabbah - Shemot (***[***Exodus***](exodus.html)***) XXIX:9*** *Another explanation of I AM THE LORD THY GOD. It is written, The lion hath roared, who will not* [*fear*](fear.html)*? (Amos III, 8), which explains the verse, Who would not* [*fear*](fear.html) *Thee, O King of the* [*nations*](nations.html)*? For it befitteth Thee (Jer. X, 7). The prophets said to Jeremiah: ' Why do you say " O King of the* [*nations*](nations.html)*"? All the other prophets call Him "King of Israel", whereas you call Him, "King of the* [*nations*](nations.html)*."’ To which he replied: ‘I heard Him say to me, " I have* [*appointed*](settimes.html) *thee a prophet unto the* [*nations*](nations.html) *" (ib. I, 5), and therefore do I say "King of the* [*nations*](nations.html)*", thereby implying that if He does not spare His own children and His family, will He then spare others?-as it says, Awful is God, because of thy holy places (Ps. LXVIII, 36).’ ’ Who would not* [*fear*](fear.html) *Thee, O King of the* [*nations*](nations.html)*?’-Who will not be afraid of Thee? It is as if a money-lender having filled his pocket with gold coins stood* [*crying*](mashal.html) *out loudly: ' Whosoever wishes can come and borrow,’ and when people heard this, they fled, saying: ' When the* [*time*](time.html) *comes for him to be repaid, which debtor will be able to bear it? ' Similarly, God came down to* [*Sinai*](stages.html) *to give the Decalogue so that the* [*world*](worlds.html) *shall not totter,as it says, The earth trembled, the* [*heavens*](heaven.html) *also dropped at the presence of God (ib. 9). The mountains also quaked before God and also the pillars of* [*heaven*](heaven.html) *shook, and Israel also trembled, as it says, And all the people... trembled (Ex. XIX, 16). The mountain trembled, for it says, And the whole mount quaked greatly (ib. 18). Why did they all quake? Because He* [*spoke*](mashal.html) *words of life,1and the prophet cries out, ’ The lion hath roared, who will not* [*fear*](fear.html)*?’ R. Jeremiah said: If the earth trembled when He gave life to the* [*world*](worlds.html)*, how much the more so when He comes to punish the* [*wicked*](wicked.html) *for transgressing the words of the Torah?-as it says, Who can withstand His wrath? (Nahum 1:6). And who may abide the day of His* [*coming*](coming.html)*? (Mal. III, 2). If no creature has power to stand before Him when He is pleased, then who can stand before Him when He rises in His fierce wrath? Hence ’Who would not* [*fear*](fear.html) *Thee, O King of the* [*nations*](nations.html)*?’ (Jer. X, 6). Another explanation: ’The lion hath roared.’ It is written, They shall* [*walk*](walking.html) *after the Lord, who shall roar like a lion (Hos. XI,10). R. Simon said: It is like a king who entered his palace, and when his lady heard this, she made room for him and trembled. If the lady trembled, what should the maid-servant and men-servants do? So when God revealed Himself to give the Torah to Israel, they heard the* [*voice*](voice.html) *and died, as it says, ’My soul failed when He* [*spoke*](mashal.html)*’ (S.S.V, 6); if Israel were so afraid, then how much more were the* [*nations*](nations.html)*?*

Also note in the Book of Revelation in:

***Revelation 1:10*** *I was in the Spirit on the Lord's day, and heard behind me a great* [*voice*](voice.html)*, as of a* [*shofar*](shofar.html)*,*

***Revelation 4:1-2*** *After this I looked, and, behold, a door [was] opened in* [*heaven*](heaven.html)*: and the* [*first*](one.html)[*voice*](voice.html) *which I heard [was] as it were of a* [*shofar*](shofar.html) *talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit; and, behold, a throne was set in* [*heaven*](heaven.html)*, and [*[*one*](one.html)*] sat on the throne.*

Note that [sitting](mashal.html) is always in respect of judgment. A king sits on his throne ONLY in respect of judgment!:

***Devarim (Deuteronomy) 33:21*** *And he provided the* [*first*](one.html) *part for himself, because there, [in] a portion of the lawgiver, [was he] seated; and he came with the heads of the people, he executed the justice of* [*HaShem*](hashem.html)*, and his judgments with Israel.*

***Daniel 7:9-10*** *I beheld till the thrones were cast down, and the Ancient of days did sit, whose* [*garment*](garment.html) *[was] white as snow, and the* [*hair*](hair.html) *of his* [*head*](body.html) *like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning* [*fire*](fire.html)*. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and* [*ten*](ten.html) *thousand times* [*ten*](ten.html) *thousand stood before him: the judgment was set, and the books were opened.*

Remember, a throne is ALWAYS a place of judgment!

***Revelation 8:2-3*** *And I saw the* [*seven*](seven.html)[*angels*](angels.html) *which stood before God; and to them were given* [*seven*](seven.html) *shofarot. And another* [*angel*](angels.html) *came and stood at the altar, having a golden censer; and there was given unto him much* [*incense*](ketoret.html)*, that he should offer [it] with the* [*prayers*](prayer.html) *of all saints upon the golden altar which was before the throne.*

Notice how the [shofar](shofar.html) ushers in the judgment. In this vein, we can understand that war is also a way in which [HaShem](hashem.html) judges people. The battle trully belongs to [HaShem](hashem.html)!

***Revelation 8:6-13*** *And the* [*seven*](seven.html)[*angels*](angels.html) *which had the* [*seven*](seven.html) *shofarot prepared themselves to sound. The* [*first*](one.html)[*angel*](angels.html) *sounded, and there followed hail and* [*fire*](fire.html) *mingled with* [*blood*](body.html)*, and they were cast upon the earth: and the* [*third*](three.html) *part of trees was burnt up, and all green grass was burnt up. And the second* [*angel*](angels.html) *sounded, and as it were a great mountain burning with* [*fire*](fire.html) *was cast into the sea: and the* [*third*](three.html) *part of the sea became* [*blood*](body.html)*; And the* [*third*](three.html) *part of the creatures which were in the sea, and had life, died; and the* [*third*](three.html) *part of the ships were destroyed. And the* [*third*](three.html)[*angel*](angels.html) *sounded, and there fell a great* [*star*](mazaroth.html) *from* [*heaven*](heaven.html)*, burning as it were a lamp, and it fell upon the* [*third*](three.html) *part of the rivers, and upon the fountains of waters; And the* [*name*](name.html) *of the* [*star*](mazaroth.html) *is called Wormwood: and the* [*third*](three.html) *part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the* [*fourth*](four.html)[*angel*](angels.html) *sounded, and the* [*third*](three.html) *part of the* [*sun*](hachama.html) *was smitten, and the* [*third*](three.html) *part of the* [*moon*](chodesh.html)*, and the* [*third*](three.html) *part of the* [*stars*](mazaroth.html)*; so as the* [*third*](three.html) *part of them was darkened, and the day shone not for a* [*third*](three.html) *part of it, and the night likewise. And I beheld, and heard an* [*angel*](angels.html) *flying through the midst of* [*heaven*](heaven.html)*, saying with a loud* [*voice*](voice.html)*, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the* [*shofar*](shofar.html) *of the* [*three*](three.html)[*angels*](angels.html)*, which are yet to sound!*

***Revelation 9:13-16*** *And the* [*sixth*](six.html)[*angel*](angels.html) *sounded, and I heard a* [*voice*](voice.html) *from the* [*four*](four.html) *horns of the golden altar which is before God, Saying to the* [*sixth*](six.html)[*angel*](angels.html) *which had the* [*shofar*](shofar.html)*, Loose the* [*four*](four.html)[*angels*](angels.html) *which are bound in the great river Euphrates. And the* [*four*](four.html)[*angels*](angels.html) *were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the* [*third*](three.html) *part of men.*

Notice how the blast of the [shofar](shofar.html) is associated with the theme of judgment and with the autumn [festivals](festivals.html).

[***Midrash***](orallaw.html) ***Rabbah - Vayikra (Leviticus) XXIX:10*** *And* [*Abraham*](avraham.html) *lifted up his* [*eyes*](body.html)*, and looked, and behold behind him a ram caught in the thicket by its horns (Gen. XXII, 13). This* [*teaches*](teacher.html) *that the Holy* [*One*](one.html)*, blessed be He, showed our father* [*Abraham*](avraham.html) *the ram tearing itself free from* [*one*](one.html) *thicket and getting entangled in another. The Holy* [*One*](one.html)*, blessed be He, said to* [*Abraham*](avraham.html)*: ‘In a similar manner are your children destined to be caught by iniquities and entangled in troubles, but they will ultimately be* [*redeemed*](redemption.html) *through the horns of the ram.’ Hence it is written, The Lord God will blow the* [*horn*](shofar.html) *(Zech. IX, 14).1 R. Huna son of R.* [*Isaac*](isaac.html) *said: It* [*teaches*](teacher.html) *that the Holy* [*One*](one.html)*, blessed be He, showed* [*Abraham*](avraham.html) *the ram tearing itself free from* [*one*](one.html) *thicket and getting entangled in another. The Holy* [*One*](one.html)*, blessed be He, said to* [*Abraham*](avraham.html)*: ‘In a similar manner are your children destined to be caught by the* [*nations*](nations.html) *and entangled in troubles, being dragged from empire to empire, from* [*Babylon*](bavel.html) *to Media, from Media to Greece, and from Greece to* [*Edom*](edom.html)*, but they will ultimately be* [*redeemed*](redemption.html) *through the horns of the ram.’ Hence it is written, The Lord shall be seen over them, and His arrow shall go forth as the lightning; and the Lord God will blow the* [*horn*](shofar.html) *(ib.). R. Abba son of R. Pappi and R. Joshua of Siknin in the* [*name*](name.html) *of R. Levi said: All the days of the year Israel are occupied with their work, and on* [*New*](new.html) *Year they take their horns and blow before the Holy* [*One*](one.html)*, blessed be He, who rises from the Throne of Judgment and moves to the Throne of Mercy, and is filled with compassion for them. When? IN THE* [*SEVENTH*](seven.html) *MONTH.*

[***Midrash***](orallaw.html) ***Rabbah - Vayikra (Leviticus) XXIX:6*** *R. Berekiah opened his discourse with the text: Blow the* [*horn*](shofar.html) *at the* [*new*](new.html)[*moon*](chodesh.html) *when it is concealed for our feast-day (Ps. LXXXI, 4). 2 But is there not* [*new*](new.html)[*moon*](chodesh.html) *every month? Or will you answer, ’When it is concealed’? And are not all* [*new*](new.html) *moons concealed? Or will you answer, ’For our feast-day’? Is not* [*Nisan*](feasts.html) *a month in which the* [*moon*](chodesh.html) *is concealed and has a* [*festival*](festival.html) *of its own? The meaning can only be as follows: which month is it where the* [*moon*](chodesh.html) *is concealed and has a* [*festival*](festival.html)*, and the* [*festival*](festival.html) *falls on that very day [of* [*new*](new.html)[*moon*](chodesh.html)*]? You will not find any other except the month of* [*Tishri*](feasts.html)*. In this month then you shall turn over a* [*new*](new.html) *leaf with the blowing of the* [*horn*](shofar.html) *(*[*shofar*](shofar.html)*). In this month you shall amend (shapperu) your deeds. The Holy* [*One*](one.html)*, blessed be He, said to Israel: ‘If you will amend (shippartem) your deeds I shall become unto you like a* [*horn*](shofar.html) *(*[*shofar*](shofar.html)*). As the* [*horn*](shofar.html) *takes in [the breath] at* [*one*](one.html) *end and sends out at the other, so will I rise from the Throne of Judgment and sit upon the Throne of Mercy and will change for you the Attribute of Justice into the Attribute of Mercy. When? IN THE* [*SEVENTH*](seven.html) *MONTH.*

***Berachoth 12b*** *Raba b. Hinena the elder also said in the* [*name*](name.html) *of Rab: Throughout the year* [*one*](one.html) *says in the Tefillah, ‘The holy God’, and ‘King who lovest righteousness and judgment’, except during the* [*ten*](ten.html) *days between* [*New*](new.html) *Year and the Day of* [*Atonement*](kippur.html)*, when he says, ‘The holy King’ and ‘The King of judgment’. R. Eleazar says: Even during these days, if he said, ‘The holy God’, he has performed his obligation, since it says, But the Lord of Hosts is exalted through justice, and the holy God is sanctified through righteousness: When is the Lord of Hosts exalted through justice? In these* [*ten*](ten.html) *days from* [*New*](new.html) *Year to the Day of* [*Atonement*](kippur.html)*; and none-the-less it says, ‘the holy God’. What do we decide? — R.* [*Joseph*](joseph.html) *said: ‘The holy God’ and ‘The King who loves righteousness and judgment’; Rabbah said: ‘The holy King’ and ‘The King of judgment’. The* [*law*](law.html) *is as laid down by Rabbah.*

\* \* \*

My [teacher](teacher.html) has [taught](teacher.html) that the incident of the [ten](ten.html) virgins refers to Yom Teruah. His Eminence has indicated that the reason for having extra oil is because they did not [know](daat.html) the hour.

***Matityahu (Matthew) 25:1-13*** *Then shall the kingdom of* [*heaven*](heaven.html) *be likened unto* [*ten*](ten.html) *virgins, which took their lamps, and went forth to meet the bridegroom. And* [*five*](five.html) *of them were wise, and* [*five*](five.html) *[were] foolish. They that [were] foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a* [*cry*](mashal.html) *made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the* [*marriage*](mashal.html)*: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I* [*know*](daat.html) *you not. Watch therefore, for ye* [*know*](daat.html) *neither the day nor the hour wherein the Son of man cometh.*

The last service on Yom HaKippurim is called neilah. Neilah means “closing the door”. This is the final opportunity for repentance. It is the final opportunity to enter the kingdom.

In addition, the door was shut as Chazal [teach](teacher.html) that when [Mashiach](mashiach.html) comes there will be no more converts:

***Yevamoth 24b*** *Our Rabbis learnt: No proselytes will be accepted in the days of the* [*Messiah*](mashiach.html)*. In the same manner no proselytes were accepted in the days of David nor in the days of Solomon. Said R. Eleazar: What Scriptural [support is there for this view]?-Behold he shall be a proselyte who is converted for my own sake,’ he who lives with you shall be settled among you, he only who ‘lives with you’ in your poverty shall be settled among you; but no other.*

# XXI. Books for further [insight](insights.html) [study](study.html)

|  |  |
| --- | --- |
| **Title** | **Author** |
| The Book of Our Heritage | Eliyahu Kitov - Feldheim Publishers |
| The Complete Artscroll Machzor: Rosh Hashanah | Rabbi Nosson erSchman |

|  |  |
| --- | --- |
| Understanding the [Jewish](gen-jew.html) [Calendar](calendar.html) | Rabbi Nathan Bushwick |
| Patterns in [Time](time.html), Vol.1 - Rosh Hashanah | Matis Weinberg |

Most of these books can be obtained from Mesorah Publications. A free catalog can be obtained by calling: 1-800-MESORAH. Mesorah publications is also on the web.

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: http://www.betemunah.org/

(360) 918-2905

Return to The WATCHMAN home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Literally the “[Head](file:///D%3A%5CWord%5CTERUAH%5Cbody.html) of The Year”. [↑](#footnote-ref-1)
2. it is called Rosh HaShanah only in Ezekiel 40:1 [↑](#footnote-ref-2)
3. [HaShem](file:///D%3A%5CWord%5CTERUAH%5Chashem.html) is a [Hebrew](file:///D%3A%5CWord%5CTERUAH%5Chebrew.html) word meaning "The [Name](file:///D%3A%5CWord%5CTERUAH%5Cname.html)", it is how pious [Jews](file:///D%3A%5CWord%5CTERUAH%5Cgen-jew.html) refer to the yod-hay-vav-hay - יהוה, the tetragrammaton, [Name](file:///D%3A%5CWord%5CTERUAH%5Cname.html) of God [↑](#footnote-ref-3)
4. From the [Hebrew](file:///D%3A%5CWord%5CTERUAH%5Chebrew.html) word [korban](file:///D%3A%5CWord%5CTERUAH%5Ckorbanot.html) - קָרְבָּן, which means to *draw near* [↑](#footnote-ref-4)
5. [HaShem](file:///D%3A%5CWord%5CTERUAH%5Chashem.html) means “The [Name](file:///D%3A%5CWord%5CTERUAH%5Cname.html)” and translates the tetragrammaton - יהוה. [↑](#footnote-ref-5)
6. Shir HaShirim Rabbah 7:4; cf. *Da’as Zekeinim* to Bamidbar 28:25 [↑](#footnote-ref-6)
7. Bet Din Gadol – The Sanhedrin [↑](#footnote-ref-7)
8. Lit., ‘they made for them large banquets’. [↑](#footnote-ref-8)
9. Lit., ‘become accustomed to come’. [↑](#footnote-ref-9)
10. If they came on [Shabbat](file:///D%3A%5CWord%5CTERUAH%5Csabbath.html), as they had already exceeded the limit of [two](file:///D%3A%5CWord%5CTERUAH%5Ctwo.html) thousand cubits. [↑](#footnote-ref-10)
11. Lit., ‘an elevated’ or ‘refined expression’, i.e., not belonging to the language of everyday life. [↑](#footnote-ref-11)
12. Isa. V, 2. E.V. ‘and he digged it and cleared it’. The [Heb](file:///D%3A%5CWord%5CTERUAH%5Chebrew.html). is uvezghu which the [Talmud](file:///D%3A%5CWord%5CTERUAH%5Corallaw.html) [connects](file:///D%3A%5CWord%5CTERUAH%5Cconnection.html) with the Aramaic tezg ‘a ring’, so that Beth Ya'azek would refer to the stone wall round the court. [↑](#footnote-ref-12)
13. In allusion to the fact that they were (originally) confined to the courtyard the whole of the day. But cf. Tosaf. s.v. ut . [↑](#footnote-ref-13)
14. Jer. XL, 1. The [Hebrew](file:///D%3A%5CWord%5CTERUAH%5Chebrew.html) word is ohehztc . [↑](#footnote-ref-14)
15. I.e., both kindly and rigorously. [↑](#footnote-ref-15)
16. The meaning of this is discussed in the [Gemara](file:///D%3A%5CWord%5CTERUAH%5Corallaw.html). [↑](#footnote-ref-16)
17. I.e., in which direction were the horns turning. [↑](#footnote-ref-17)
18. Lit., ‘he has not said anything’. [↑](#footnote-ref-18)
19. Lit., ‘with heads of subjects’. [↑](#footnote-ref-19)
20. Lit., ‘so that they should (still) be accustomed to come’. [↑](#footnote-ref-20)
21. The [new](file:///D%3A%5CWord%5CTERUAH%5Cnew.html) [moon](file:///D%3A%5CWord%5CTERUAH%5Cchodesh.html) can be seen only about sunset, close to the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html), when the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html) is travelling towards the north. We should therefore naturally take ‘in front of the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html)’ to mean ‘to the north of the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html)’, and ‘behind the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html)’ to mean ‘to the south of the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html)’. [↑](#footnote-ref-21)
22. I.e., whether the rim of the [moon](file:///D%3A%5CWord%5CTERUAH%5Cchodesh.html) visible from the earth is concave or convex in relation to the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html). By ‘in front of’ Abaye understands ‘turned towards’, and by ‘behind’, ‘turned away from’. [↑](#footnote-ref-22)
23. Job XXV, 2. [↑](#footnote-ref-23)
24. And in this way [HaShem](file:///D%3A%5CWord%5CTERUAH%5Chashem.html) keeps the peace between the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html) and the [moon](file:///D%3A%5CWord%5CTERUAH%5Cchodesh.html). [↑](#footnote-ref-24)
25. The rainbow in this case having the appearance of a bow bent by the [sun](file:///D%3A%5CWord%5CTERUAH%5Chachama.html) against the earth. [↑](#footnote-ref-25)
26. Yalkut Shimoni, Pinchas 782 [↑](#footnote-ref-26)
27. *Reflexions & Introspection Elul, Rosh Hashanah, Yom Kippur, Sukkos*, Torah Insights of Hagon HaGadol Rav Moshe Shapiro, by Moshe Antebi [↑](#footnote-ref-27)
28. From candle lighting [time](file:///D%3A%5CWord%5CTERUAH%5Ctime.html), [eighteen](file:///D%3A%5CWord%5CTERUAH%5Ceighteen.html) minutes before sundown; to havdalah [time](file:///D%3A%5CWord%5CTERUAH%5Ctime.html), [forty-two](file:///D%3A%5CWord%5CTERUAH%5Ctwo.html) minutes after sundown. [↑](#footnote-ref-28)
29. Rosh HaShanah 3:1 [↑](#footnote-ref-29)
30. Kovetz Michtavim, Tehillim Ohel [Yosef](file:///D%3A%5CWord%5CTERUAH%5Cjoseph.html) [Yitzchak](file:///D%3A%5CWord%5CTERUAH%5Cisaac.html), p. 193; HaYom Yom, entry for [Elul](file:///D%3A%5CWord%5CTERUAH%5Celul.html) 25. [↑](#footnote-ref-30)
31. Devarim (Deuteronomy) 29:9. [↑](#footnote-ref-31)
32. [Talmud](file:///D%3A%5CWord%5CTERUAH%5Corallaw.html) Sanhedrin 42a [↑](#footnote-ref-32)
33. Rosh HaShanah 25a [↑](#footnote-ref-33)
34. Ramban citing Sefer HaBahir [↑](#footnote-ref-34)
35. Rosh Hashanah 8a-b [↑](#footnote-ref-35)
36. "The Rosh HaShanah Anthology", Philip Goodman, JPS [↑](#footnote-ref-36)
37. Sanhedrin 11b [↑](#footnote-ref-37)
38. Rosh Hashanah 8a [↑](#footnote-ref-38)
39. Bamidbar 29:1 [↑](#footnote-ref-39)
40. Rosh Hashanah 8a [↑](#footnote-ref-40)
41. Rosh Hashanah 16a [↑](#footnote-ref-41)
42. Rosh Hashanah 2a [↑](#footnote-ref-42)
43. Rosh Hashanah 10b [↑](#footnote-ref-43)
44. Yalkut Shimoni 1:101 [↑](#footnote-ref-44)
45. Megillah 31a [↑](#footnote-ref-45)
46. The Complete Artscroll Machzor, Rosh Hashanah, Mesorah publications, page 437. [↑](#footnote-ref-46)
47. see Rosh HaShana 34a [↑](#footnote-ref-47)
48. “The Pentateuch”, translation and commentary by Samson Raphael Hirsch. [↑](#footnote-ref-48)
49. Rosh HaShanah 34a [↑](#footnote-ref-49)
50. The Complete ArtScroll Machzor for Rosh Hashanah (Ashkenaz), page 436 and 437, Mezorah Publications [↑](#footnote-ref-50)
51. Rosh HaShanah 16a [↑](#footnote-ref-51)
52. R' Yehudah Prero [↑](#footnote-ref-52)
53. This section was excerpted from the book "Seasons of our Joy". [↑](#footnote-ref-53)
54. Rosh Hashanah 29b [↑](#footnote-ref-54)
55. Artscroll Tanach on Bereshit. [↑](#footnote-ref-55)
56. Rosh Hashanah 18a [↑](#footnote-ref-56)
57. Reflections & Introspections, Elul – Rosh Hashanah – Yom Kippur – Sukkos, TORAH INSIGHTS OF HAGAON HAGADOL RavMoshe Shapiro. Pg 162 [↑](#footnote-ref-57)
58. This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg [↑](#footnote-ref-58)
59. From Ben Ish Chai [↑](#footnote-ref-59)
60. Copyright[**Midrash**](file:///D%3A%5CWord%5CTERUAH%5Corallaw.html) **BEN ISH HAI.** [↑](#footnote-ref-60)
61. Rabbi Shlomo Riskin [↑](#footnote-ref-61)
62. As [taught](file:///D%3A%5CWord%5CTERUAH%5Cteacher.html) to me by His Eminence, Hakham Dr. [Yoseph](file:///D%3A%5CWord%5CTERUAH%5Cjoseph.html) ben Haggai. [↑](#footnote-ref-62)